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## 1789 AND 1917, A STRANGE ANALOGY

Governor STEVENSON of Illinois, addressing University of Illinois graduates on June 15, observed that "the apoplectic quality of our anti-communism, its very violence, makes it more difficult for us to analyze and understand its attractive power, and thus to combat it." Inversely, one might say that failure to understand, and therefore to counteract, the attractive power of Communism is responsible for our sense of frustration, which finds vent in an impotent rage bordering on hysteria, and actually hoping for a quick World War III as the only way to rid the world of its present nightmare existence.

What is the attractive power of Communism? The first thing to do in an intelligent approach to that question is to distinguish between Communism behind, and Communism outside, the Iron Curtain. The attraction Communism holds out to citizens of a country, where Communists form the government, must obviously be very different from that felt by citizens of a country in which Communists form only an opposition party. In fact, we shall probably not exaggerate when we believe that the majority of the latter would speedily lose their enthusiasm for Communism, if only they could be made to experience the life led by the former. The paradox has certainly become axiomatic, that the stronger a Communist government gets, the more unpopular it becomes.

The once current notion that poverty breeds Communism has been recognized as the fallacy and half-truth that it is. No transfusion of money can save a people infected by the virus of Communism. On the contrary, fellow-travellers this side of the curtain have usually been the well-to-do, the parlor-Communists, the gilded youth of academic common-rooms. From Marx to Stalin, its leaders have been the off-spring of bourgeois circles; and autobiographies of lapsed Catholics, who have found their way back, prove again and again that it is not base motives which in the first instance perverted them.

Indeed it is obvious, since an evil is only the privation of some good, that Communism could

not live, let alone thrive, if it was not parasitically battenning on some truth. What that truth is, has been obscured by the usual practice of calling the antithesis of Communism "Capitalism." Capitalism, however, only means, strictly speaking, an economic policy which lays greater stress on capital goods than on consumers' goods: a policy which, therefore, may be, and indeed has been, carried out by a Liberal régime as much as by one Communist. Nor is Capitalism the equivalent of free enterprise: Capitalist trusts render free enterprise impossible, and on the other hand, free enterprise in limited spheres is often tolerated in Communist countries. This clouding of the issue by the use of inexact terms is perhaps more than anything else responsible for the failure to discern the truth, which has given Communism its *élan vital*.

No economic theory can evoke a man's loyalty to death, as Communism does; only a moral truth can do so. And in the last analysis it seems clear, that in the case of Communism the truth, around which it has, creeper-like, been able to climb up, is the immorality of the absolute power of money, which changes a country's form of government into a plutocracy.

Do we, who are as yet outside the Iron Curtain, live in practice, apart from theory, in democracies or in plutocracies? Is money the norm for everything? Has price taken the place of value? Are there any limits to the power of money? In theory, no doubt, we are ruled by law, but in practice, are we not ruled by money? Governor Stevenson, in the speech already quoted, deplored "the cynicism and materialism, eating away at morals and ethics", and pointed to "the hoodlums and racketeers who dominate whole sections of our cities"; he might well have added the lobbies and pressure groups that deflect, by the weight of their money, the aim of legislation and administration from the common good to the particular good of their own pockets. Is the prevalence of this nauseating iniquity not rightly rousing men to indignation, if not revolt? From our



Lord's teaching on Mammon to the last Pope's warning against those who make themselves "pre-potent" by their money-power, Christians certainly have never been left in doubt, as to what extent money is the root of all evil and how hardly rich men would enter the Kingdom of Heaven, which on the contrary is the prerogative of those poor in spirit. What would man not do for money? Was it not for money that our Lord Himself was betrayed?

Money may be a good servant, but it certainly is a very evil master. No wonder that a great attraction should be felt precisely by the most noble-minded, when an attempt is made at breaking this absolute power of money by doing away with the very system, which makes that outrageous abuse possible. How many of the most saintly of the Church's children have done just that, by stripping themselves of all they had, by taking a vow of perpetual poverty and by living a common life of common possessions! A heroic step to take, only rendered possible by an overflowing love of God. No wonder, many turn sorrowfully away from the prospect of it and fall for the apparently so much less exacting method, proposed by Communism, which is based, not on the love of God, but on the hatred of man; not on a regeneration of the Spirit, but on a regimentation of resources.

And here we see at once, what further distinction is needed for a proper understanding of our problem. It is one thing to agree that the absolute power of money is evil, and quite another to agree on the method whereby it is to be broken. The voluntary and supernatural method of the Religious Life is one, the compulsory and unnatural method of the Totalitarian State another. However good the end, no evil means may be employed to achieve it: and of all the evil means ever conceived by man or devil, totalitarianism with its denial of God, its miscalling evil good, and good evil, its destruction of all human values, its infamy of secret police, slave-camps and menticide, must surely rank first. Communists justify all this monstrous devilry as being merely temporary, and for the time being the only means possible to achieve the desired end. Christians and Socialists, of course, have always strenuously denied such necessity and affirmed the existence of natural and, therefore, morally licit methods for breaking the absolute power of money.

The Christian-Democrat parties of the continent of Europe, and especially that of France, have

been always very definite on the anti-plutocratic nature of their policies. Less radical in practice, if not in theory, are those of Italy and Germany. The British Labor Party has, no doubt, been the most successful party of all during the past five years in its efforts to end the absolute reign of money in Britain by other methods than those demanded by Moscow. That the British attempt at solving the problem has not been perfect, ought to surprise less, than that it has worked as well as it has in establishing as fundamental the principle of sharing alike all necessities of life, with no weighting of the balance for the wealthy. In this country the *New Deal* was inspired by a similar ideal, and while the unique fourfold election and reelection of its author to the Presidency testifies to the sense of liberation from the clutches of plutocracy it produced in the majority of the American people, the frenzy of anger against "that man", which pursued him to the grave, is equal witness that the *New Deal* did indeed touch the vital spot of those whose supreme trust is not in God, but in money; however much they may claim to have only been moved to opposition by its bureaucratic and centralizing methods.

To the historically minded, the analogy of the French Revolution of 1789 and of the Russian Revolution of 1917 is striking. The one set out to break the absolute power of Kings, the other that of money. The ideal of the French Revolution found an echo beyond the borders of France, so that the armies of the Republic were often hailed with delight by the people of invaded countries, who welcomed them as liberators from an intolerable tyranny and as harbingers of a new age,—an enthusiasm which issued eventually on the Continent in the cult of the person of Napoleon, as the great liberator of the human mind. Elsewhere, that enthusiasm for the great ideals of the French Revolution soon received a damper by the methods employed by the French to realize them: the Terror of the Committee of Public Safety, of judicial murder and of the guillotine, culminating in the denial of God and the enthronement of "Goddess Reason" on the high altar of Nôtre Dame Cathedral.

Abhorred as these methods were abroad, the idea that the absolute power of Kings is immoral and must be broken, proved victorious everywhere,—literally from China to Peru, notwithstanding Napoleonic wars, "Freiheitskriege" and "Holy Alliance"; so much so that today, only 150 years later, there is nothing left of Bourbons,



Hapsburgs and Romanoffs, of Hohenzollerns and Manchus, not even of the 600 odd princely rulers of Hindustan. Great Britain and a few other countries following the example, chose the singular method of maintaining a Kingship, but depriving it, not only of absolute, but of all power, so that there the King can do no wrong, since he can not do anything; he reigns (on postage stamps and in processions), but does not govern. The ruling class of the *ancien régime* of absolute Kingship, the Aristocracy, has likewise faded away in all lands together with their absolute King, their power passing to the Bourgeoisie.

Yet, how many of us today realize how rapid and how complete that success of the French Revolution has been, and how fundamentally it has altered the face of human society? Will the same have to be said 150 years hence about

the Russian Revolution? Will Plutocracy have followed Autocracy into the limbo of dead institutions; will "Labor" represented by the Trade Unions become the ruling class, as it is already beginning to be in Britain; will money everywhere have sunk to a mere paper token, the use of which is strictly circumscribed by extra-financial authority?

Nobody can tell. But one wonders, whether in our fight against the abomination of Communism we would not lose our sense of frustration and succeed in killing the monster, if we took time by the forelock, concentrating our attacks on its methods and cutting the ground from under its feet, by attacking with equal fervor the absolute power of money, whatever the Plutocracy, where it still may prevail.

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## FUNDAMENTAL THOUGHTS IN RERUM NOVARUM

### II.

NEEDLESS to say, the Pope does not advocate social quietism and passivity. He urges governments, employers and employees to join with the Church in the search for a practical solution. (nos. 13, 16) The Pope makes it quite clear that the social question is by no means explained only by ill-will on the part of the employers. In 1891 it may have appeared somewhat pointless to admonish the laboring man "to carry out honestly and well all equitable agreements freely made, never to injure the property . . . of an employer, never to use violence in representing his own cause," never to listen to seditious agitators, etc. (no. 16); today even the friends of labor, and they in particular, must admit that these warnings of Leo XIII have unfortunately become rather timely. Unionism has not remained fully immune to racketeering and lust for power. Even in the latter part of the nineteenth century, Pope Leo XIII had to state that there is a good deal of evidence proving that not a few of the labor organizations were "in the hands of invisible leaders" and were "managed on principles far from compatible with Christianity and

the public well-being" and that even then these "invisible leaders" did "their best to get into their hands the whole field of labor and to force workmen either to join them or starve." (no. 40) The Holy Father shows great understanding for the victims of these bad leaders. The mis-led are often those who have been treated by their grasping employers "with the greatest of inhumanity," men who "hardly care for them beyond the profit their labor brings." (no. 44) The Pope does not spare this type of employer either. He warns them "that their working people are not their slaves; that they must respect in every man his dignity as a man and as a Christian . . . and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power." (no. 16) They should always remember this: "that to exercise pressure for the sake of gain, upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine." (no. 17) Such an attitude on the part of those who own or control the means of production bespeaks a



fundamentally wrong concept of wealth, making it an end in itself. Remonstrating against this misconception, the Pope quotes St. Thomas according to whom "man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need." (no. 19) To this Leo adds his own exhortation, viz., that "when necessity has been supplied, and one's position fairly considered, it is a duty (!) to give to the indigent out of that which is over." (*ibid.*) But he points out that this duty is one of charity, not of justice (except in extreme cases). Perhaps it was never more important to stress this point than today when not a few well-meaning people feel that "ability to pay" on the part of the propertied classes entails a direct claim of right on the part of those less fortunate. Now occasionally even Christian leaders refer somewhat disparagingly to charity, implying or stating in so many words that the welfare of the lower classes is exclusively a matter of justice and, therefore, the business of the lawmaker. By insisting on just wages and just working conditions, the Pope has made it abundantly clear that charity would make no sense where the obligations of commutative justice have not been met in the first place. Yet there are millions of impoverished people in the world who have no personal claim of justice, the fulfillment of which would solve their economic and social difficulties. In regard to these, the Pope says that it is the desire of the Church "that the poor . . . should rise above poverty and wretchedness, and should better their conditions in life." (no. 23) Instead of merely *urging* charity, the Church has, throughout Christian history, intervened directly in the interest of the poor. As if anticipating the philosophy of secularized social work and public relief, the Pope speaks of the "many who, like the heathens of old, blame and condemn the Church for this beautiful charity." "They would" he adds, "substitute in its place a system of State-organized relief." (no. 24) Yet, "the happy results we all long for must be chiefly (!) brought about by the plenteous outpouring of Charity; of that true Christian Charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self . . ." (no. 45)

From what has been said earlier in this article, it should be evident that the Pope's praise of charity does not make him a follower of those

who, like Charles Périn, believe that the solution of the social problem lies exclusively in the universal application of Christian charity. To attain this end, he says, "*all* human means must conspire," including the State (no. 25) . . . "for it is the province of the commonwealth to take care of the common good." (no. 26)<sup>7</sup> Since "to the State the interest of all are equal, whether high or low . . . the public administration must duly and solicitously provide for the welfare and the comfort of the working people, or else that law of justice will be violated which ordains that each shall have his due." (no. 27) Justice, the Pope goes on to say, "demands that the interest of the proletariat be carefully watched over by the administration, so that they who contribute so largely to national prosperity may themselves share in the benefits they create. . ." (*ibid.*)

One need only recall the rapid development of totalitarianism after the first World War, in order to understand why Leo XIII, whenever he emphasizes the duty of the State to assist in the solution of labor problems, adds a warning or qualification. Exactly because the State *is* the most perfect natural society and its authority so far-reaching, that political power is peculiarly subject to abuse. That is why the Pope again warns that "the State must not absorb the individual citizen or the family; both should be allowed free and untrammelled action as far as is consistent with the common good and the interest of others." (no. 28) As a matter of fact, the State should protect the freedom of the citizens. If, e.g., "employers laid burdens upon workmen which were unjust, or degraded them with conditions that were repugnant to their dignity as human beings . . . it would be right to call in the help and authority of the law." (no. 29) Again, without naming it so, the Pope refers to the principle of subsidiarity by saying that "the limits must be determined by the nature of the occasion which calls for the law's interference—the principle being this, that the law must not undertake more, nor go further, than is required for the remedy of the evil or the removal of the danger." (*ibid.*)

<sup>7</sup> The official translation reads: ". . . for it is the province of the commonwealth to consult for the common good." The Latin text reads: *debet enim respublica ex lege muneris sui in commune consulere.*—"Consulo" means also "to take care of something, to work for something, to be mindful of something"; there seems to be no reason to translate *consulere* with "to consult" which is not too clear, even though Webster lists "to have regard to" as one of the meanings of "to consult."



It is understandable that in an age of *laissez faire*, social reformers stressed the fact that *Rerum novarum* acknowledged the part which the State has to play in the solution of the social question. However, believing their cause to be vindicated, some interventionists overlooked or passed over the equally important fact that the same encyclical takes pains to show that the functions of the State are essentially subsidiary, that is to say, supplementary ones. Those of our supposedly "liberal" contemporaries, who wish to develop the State into a kind of Universal Aunt cannot possibly claim Leo XIII as their supporter. No doubt, "the Pope explicitly approves factory legislation and other provisions to secure good conditions of labor," but "he is careful to remark that the State should step in only when employers and employed fail to come to a satisfactory agreement."<sup>8</sup> He states in so many words that in regard to hours, working conditions, etc. "it is advisable that recourse be had to Societies or Boards" to be approved of and protected by the State, but otherwise autonomous, "in order to supersede undue interference on the part of the government." (no. 34) It is here that the Pope no longer restricts himself to defending the natural rights of workmen but urges the formation of vocational groups and industrial councils (no. 36), even though he does not, as yet, propose total social reconstruction in terms of functional representation.

Of great interest are the Pope's statements with regard to leisure and recreation. "Man's powers," he says, "like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest." (no. 33) That is why it should be the first concern of all, "to save the poor workers from the cruelty of avaricious men, who use human beings as mere instruments for making money" and who "grind men down with excessive labor so as to stupify their minds and wear out their bodies." (*ibid.*) Thus "a workman ought to have leisure and rest in proportion to the wear and tear on his strength; for the energies spent must be recovered by the cessation of work." (*ibid.*) Again, as if anticipating our present-day commercialized "recreation," which is essentially passive, the Pope stresses the fact that "this rest from labor is not to be understood as mere idle-

ness" much less as a mere "occasion of spending money and of vicious excesses." (no. 32)

It is an odd fact that there are Catholics, who claim to be "progressive," and who truly believe that social progress depends largely on a more or less gradual nationalization and collectivization of property. They find no support in *Rerum novarum*. On the contrary, the Pope urges the governments to favor multiplication of ownership. "The law, therefore, should favor ownership, and its policy should be to induce as many people as possible to become owners." (no. 35) In those parts of the encyclical which reject socialism, the Pope had already stressed the point that in no other way can a father effect his duties "except by the ownership of productive property (*fructuosarum possessione*), which he can transmit to his children by inheritance." (no. 10) The socialists, he says in another place (no. 4), who endeavor "to transfer the possessions of individuals to the community, strike at the interest of every wage earner, for they deprive him of the liberty of disposing of his wages," and thus of all hope and possibility of acquiring property and increasing it and, thus, of bettering his condition in life. The Pope mentions as an example, the investment of the worker's savings, for greater security, in land or a little estate. The right of the wage earner to make use of his wages in this manner would, of course, be meaningless if his wages would merely take care of his daily needs. It is, therefore, significant that Leo discusses the question of the multiplication of property owners in direct connection with the question of fair wages. He seems to take it for granted that a just wage should enable the wage earner "by cutting down expenses, to put by a little property." (no. 35) From a multiplication of ownership and a more equitable division of property the Pope expects a gradual uplifting of the proletariat (de-proletarianization) and, eventually, the cessation of the class struggle. "For the effect of civil change and revolution has been to divide society into widely different classes. On the one side there is the party which holds the power because it holds the wealth; which has in its grasp all labor and all trade; which manipulates for its own benefit and its own purposes all the sources of supply and which is powerfully represented in the councils of the State itself. On the other side there is the needy and powerless multitude, sore and suffering, always ready for disturbance." As

<sup>8</sup> Watt, Lewis, S.J., *Catholic Social Principles*, Cincinnati, 1930, pp. 85, 76, 86.



has been stated earlier, the Pope hoped that by making the workers part-owners, particularly by making them part-time farmers, the chasm between the two classes could be closed. Such part-wage-earners would not only benefit the national economy by cultivating the land more intensively and carefully, but they would also, by having their roots in the soil, as it were, become better and more patriotic citizens. To this the Pope adds the very timely statement that these important benefits "can only be expected on the condition that a man's means be not drained and exhausted by excessive taxation." (*ibid.*) The State, while it has a right to regulate property in the interest of the common good, has no right to abolish it altogether. "The State is, therefore, unjust and cruel, if, in the name of taxation, it deprives the private owner of more than is just." (*ibid.*)

While these are long-range goals, the Pope did not lose sight of the immediate needs of the proletariat. As a matter of fact, the tenor of *Rerum novarum* is, as has been pointed out before, one of immediate action. Certainly, "among the purposes of society should be to try to arrange for a continuous supply of work at all times and seasons" (no. 43), of "full employment" we

would say today. Yet there were, at the time, when the encyclical was published, more urgent needs. Thus the Holy Father pleaded that everyone should "put his hand to work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy." (no. 45)

The question may, of course, be asked whether in the sixty years since then we have really solved the social question. There is no reason to deny that in certain respects true progress has been made. But the spread of communism, which is probably not always and everywhere due to faults and omissions on our part, is nevertheless an ominous indication of failure—not of the Pope but of those to whom he addressed himself so urgently. The character and contents of the Social Question may have changed, but it seems that the words uttered by Leo XIII on May 15th, 1891, are still true:

"At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably decided." (no. 44)

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## INDIAN WOMENS' STRUGGLE FOR RIGHTS

INDIA is a country of many social evils, and partly as a result and cause of these evils, India has continued to be backward. It is, however, refreshing to note that these time-honored evils are gradually being banished, though the pace of such banishment is not as rapid as one might hope for. Under the impact of Western civilization and culture, social evils, such as child-marriages, untouchability, ban on widow-marriages, purdha, are without doubt undergoing slow but sure changes for the better. A new outlook is permeating the rank and file of the people, particularly educated classes of the country.

By reason of the fact that they have persisted for centuries, these social evils held a firm grip on the life of the people, and in consequence

they cannot be thrown overboard over night. Ceaseless propaganda and the education of the masses, backed by adequate resources and a selfless spirit, are necessary to fundamental changes. The people at large, especially in the rural sections, which form the bulk of India's population, have to be convinced of the folly of perpetuating the social evils which no civilized nation would tolerate. They are to be taught that the eradication of their social evils will lead to their progress and happiness, and by persuasive propaganda their outlook on the reforms contemplated should be revolutionized, if encouraging and durable results are to be reaped. One such effort is certainly being made in the case of the emancipation of women in India. The movement is itself nothing



new and is as old as any other of its kind aiming at social justice in the country. Many Indian women of high standing, such as Maharaniees (Wives of the Maharajahs) have associated themselves with the movement to help their less fortunate sisters, and to deliver them from age-long shackles of social bondage. Their agitation was carried on a nation-wide scale to make itself felt even in the legislative chambers, and to move the civil authorities of the country to pass necessary legislation on the subject.

It may be true that India in its traditional spirit honors women as prospective mothers and help-mates of men, but it is an honor which is meted out to them for their own sake. In general, woman's life in India is one of subordination. The Hindu religion, adhered to by the vast millions of India, sanctions and blesses such a belief, and it is carried out by its adherents in a practical manner. A son and a daughter in a family are not treated in the same manner. The former is entitled to a share in the goods of the family, and gets an equal share with his brothers in his father's property if he were to die intestate, while the same is not the case with the female child. The daughter and her mother in a family cannot establish any such claim to the property of the deceased head of the family, because the laws of succession prevailing in the land do not recognize any such claim. A decade ago any agitation for the reform of these laws would have been regarded as reactionary, and the old-folk of the conservative school of thought would have taken up arms against the reformers, compelling them to flee in fright and apologize for their attitude.

We are, of course, now living under different conditions. India of today is a new and independent India, aspiring for a honored seat in the comity of nations. Her desire to be a progressive and enlightened nation will be diametrically opposed to her actions, were the glaring social evils now besmirching her fair name permitted to continue. The present-day reformer will not, consequently, experience the same difficulties as his colleagues in the past. His position is much strengthened in the India of today, in the light of changed public opinion supporting him. The injustice meted out to women by the laws of succession, and refusal to assign her a seat in the public services of the country, and in other social

endeavors, have awakened the conscience of all workers for social justice.

Opponents of reform will no doubt be quick in arguing to the contrary. They will point to the freedom women in India enjoy, and frown over the efforts of "so-called" reforms. It may be true, that in the rear region of her home, behind the purdha (veil), the Indian women may exercise a powerful voice. She may have the authority to decide all family questions; she may hold the key to family coffers; handle family disputes; decide marriage questions and draw up short and long-range family budgets, but all this, one should remember, refers to the rear region of the family home, which is dark and unfurnished, and where women members of the family have to pass their days. The front part of the household, comfortable and furnished, is occupied by sons of the family.

Tradition and custom have brought it about that woman, as daughter, wife and mother, is dependent on man, and this naturally has given rise to the feeling that to be a woman in India is to be helpless, and that it is a misfortune to have a daughter. Moreover, it is understood that daughters need not be granted the same educational opportunities as those supplied the sons of a family. Finally, a daughter is more or less estranged from the family of her birth when once given in marriage. Such an attitude towards women is, of course, entirely wrong; but nevertheless it is strong in all parts of Hindu society.

Influence of Christian and Western ideas have not failed in their attempt to convince the people of the country to the contrary. No civilized and progressive nation can tolerate such a false attitude. In view of the agitation conducted in the country by enlightened opinion, there is a Bill called the Hindu Code Bill in the Union Parliament of India, intended to abolish all these inequalities, and grant to women full rights of inheritance with men. If this Bill is passed—and it is likely that it will—it will be a great, progressive step in removing one of the serious disabilities of millions of Hindu women, sighing for relief from the bondage of subordination imposed on them by a socio-religious system which definitely is an anachronism at this time.

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India



## NOT TO DENOUNCE, BUT TO UNDERSTAND

**I**N the new bourgeois society which appeared in the 18th century, two groups of men cooperated to rob the laboring poor of their faith. The members of the so-called intelligentsia, who popularized the ideas of the philosophes of the era, and, on the other hand, the enterprisers who created the conditions and environment in which morals and religion could not flourish. What was called Pauperism by the early German observers of the effects of the industrial revolution, is comparable to a bottomless morass which completely engulfs its victims, millions of whom were born, lived and died in a state of abject destitution. And all the while philosophers, publicists, scientists, many of them supported by governments in university chairs, attacked the moral and religious foundations of the family and society. On its part, the new ruling class, the bourgeoisie, everywhere in Europe, Central and South America pursued a policy of uncompromising anti-clericalism. Little wonder, therefore, that the harassed masses should have suffered a loss of faith; even in Catholic Austria where the government strove to use the clergy for a "black police", whose prime duty it was to keep the people quiet. With the result that the members of only two classes retained their religious convictions, the peasantry and the members of the nobility.

From the knowledge of these facts there arises a deep sense of pity for the misled and exploited factory hands of that stormy period of history, for those who revolted against conditions devoid of justice and fatal even to human dignity. They knew of but one way out of the hopeless situation in which, as they realized tens of thousands of their kind subsisted, to espouse radicalism, and many of them chose to travel that road at the cost of great and sustained sacrifices. The present self-indulgent, luxury- and pleasant-mad generation, to comfortably situated and satisfied with itself, might do well to read some of the autobiographies and life stories of the men and women who devoted their efforts to correct the injustice and the cruelties of the economic system and to lift up the workers. The knowledge to be gained from these sources is necessary for an intelligent approach to the ques-

tion of the existing irreligiousness or indifference of the masses.

In France in recent years priests, who have devoted themselves exclusively to the service of workingmen, have discovered the people they established contact with may be pagans, but they are generally not vicious atheists filled with hate for Church and clergy. There exists among them something like an attitude of neutralism. In their hearts these people realize that the promises made their fathers by the men who denounced religion and priests, have not been fulfilled. They are unconsciously awaiting a new solution of their problems.

These thoughts came to mind while reading the life of William Weitling, a Utopian communist, who first came to America in the forties of the last century. Born in poverty, an illegitimate child, he became a journeyman tailor who experienced all the evil influences which caused Father Kolping, the former journeyman shoemaker, to found his great association of young craftsmen. What faith Weitling may have had as a child, was lost when he was exposed to the ideas prevailing among the workers in Paris, and wherever else he found work. A gifted man, he soon began to write and agitate; often imprisoned, he decided at last to go to America. So he came to New York, a confirmed Communist, but it appears, by no means a fanatical radical. In fact, the anticlericalism common to German Socialists and Liberals in our country after 1848, was not to Weitling's liking. And while one of the intellectuals among the political immigrants, a woman, Mathilde Annecke, born and reared a Catholic, inculcated the pupils of the girls school conducted by her in Milwaukee, with atheistic doctrines, the in his days famous Communist spoke well of religious education. Professor Carl Wittke, who has written an almost exhaustive biography of this "nineteenth century reformer", relates, while speaking of Weitling's well ordered family life:

"The father, in view of a long record as an enemy of organized religion, was particularly concerned about what to do in the matter of religious instruction for the children. As a lad, he had been



reared in the Catholic faith by his maternal grandmother. His wife was born and reared a Lutheran, and occasionally attended services of that denomination, though she never was a member of any church in this country. Weitling apparently never went to church. Yet as he pondered his responsibility to his growing family, he readily acknowledged that *his strict, Catholic upbringing to his twelfth year had strengthened his character* (italics inserted) and enabled him to withstand many temptations, including those of sex."<sup>1</sup>)

Moreover, Professor Wittke further quotes Weitling as saying: "This conviction has remained with me through the years, though I cannot accept what is in the religious books. . . ." which he probably knew only from the presentations

of the sceptics, agnostics and atheists who occupied the front of the stage on which the war of ideas was waged. The cry, *Catholica non sunt leguntur*, Catholic things are not read, has a long history and explains a good deal. The astonishing circumstance is not the widespread godlessness and religious indifference of the age, but that so many remained faithful. In Germany and France the Counter Reformation of the 19th century, which explains the fact referred to, has an interesting history. The sociologist W. R. Riehl, a Protestant and contemporary, has a fascinating chapter on the subject in one of the volumes of his work "On the Natural History of the German People."

F. P. KENKEL

## Warder's Review

### *An Essential of Democracy*

AMONG the "essential principles of our Government", outlined by Thomas Jefferson in his first inaugural address, delivered to the Congress on March 4, 1801, there is one that is fundamental to the establishment and preservation of popular rights and liberty in the nation:

"The support of the State governments in all their rights is the most competent administration for our domestic concerns and the surest bulwark against anti-republican tendencies."

This opinion was not based on doctrines advanced by the proponents of the Enlightenment of the eighteenth century. It was the traditional political policy founded in the Christian-Germanic laws of medieval days Jefferson espoused.

It was in Oregon Americans proved worthy of self-government when, far removed from the nation's political center, they founded a new commonwealth without aid from a distant government. Congress had, in fact, neglected to organize the territory; hence the people adopted "Organic Laws", "until such a time as the United States of America extend their jurisdiction over us."

Such is true democracy, which is being sold down the river by New-Deal Americans. To the

same degree in which we are neglecting self-rule will centralization of power in government become more firmly established. The development of the two great economic powers, industrial corporations and organized labor, tend to promote the growth of a form of government which is bound to become autocratic if the present tendency is permitted to continue.

### *Greed Excites to War*

YEARS ago, the Warder came across a statement by General Frederic Dent Grant, son of the famous leader of union armies in the Civil War, which is not found in school books, although it expresses an opinion quite common among men who know what has gone on behind the scene. "All wars," the younger Grant said, "have economic causes. Without a single exception all wars are wars for trade. They are all caused by bankers, merchants and businessmen." A somewhat lengthy paraphrase of an opinion current in ancient Greece: "All wars are fought for the sake of gold."

One of the most enlightening books on the policies and actions observed by Russia between 1900 and 1914, has for its author a Russian scholar and statesman, Baron Michael Taube, whose memoirs of those fateful years are those of a man who, a participant in the events, realized

<sup>1</sup>) The Utopian Communist. Louisiana State University Press, 1950, p. 82. An excellent contribution to the history of the intellectual and social currents in the nineteenth century.



the grave mistakes the Czar's responsible ministers were committing. But this writer by no means overlooks the guilt of other nations for a catastrophe which has engulfed all of Europe, in fact the world.

At one stage of his story, Taube summarizes his thoughts on the situation and briefly enumerates what he believes to be the chief causes of what, even at the beginning of the century, appeared to many another "irrepressible conflict." Finally, however, the former professor of international law in the University of St. Petersburg, who was also a member of the Imperial Senate and a distinguished participant in an important diplomatic mission, declares:

"Last but not least, as the English say, one may add to this already sufficiently long list of 'historical reasons' for the World War another, the eighth: The brutal materialistic interests of international high-finance, who were, in fact, to profit so grandiosely from the war.<sup>1)</sup>

In proof of his contention, the Russian writer produces a statement on the subject by Cardinal Farley, relying for its authenticity on the memoirs of L. de Tryvodar-Buszynski, published in French. According to this source, the American Cardinal, addressing the Eucharistic Congress at Lourdes, even before the war had broken out, declared:

"The war now in the making will be a struggle between international capital and the reigning dynasties. Capital desires no one should be over it; it knows no God or master, and would like to have all states governed as big bank-concerns. Their profit is to be the only criterion of those that govern. . . Business—solely and alone. . ."

This game is still going on; while the masses are being kept satisfied with the promise of social security, our "masters and pastors" are using their influence to promote the interests of capital. What may happen as a result, the effort of the Persian government to obtain some kind of control over the production of oil, indicates. Furthermore, the Anglo-American oil talks that were engaged in in Washington, were little more than an attempt of modern conquerors to come to an understanding regarding the boundaries of their conquests. It was suggested at the time that, in part at least, the anti-British ferment in Persia was due to the influence of the American oil interests. Standard Oil had recently conceded to Saudi Arabia a 50 per cent royalty. The Persian

Government may well believe that similar generosity should be expected if Standard Oil replaces Anglo-Iranian.

"My son," said a Pope to a commiserating friar from Portugal, "thou knowest not with how little sense the world is governed." And he might have added: Cupidity, the sin of all sins, is the cancer that attacks all peoples, every country, all institutions! We have every reason to exclaim with Dante: "To what end doest thou, damned hunger for gold, the unrestrained cupidity of mortals, lead us?"

### *On The Loss of The Commons*

ONE of the most discussed institutions of feudal England, the Common, recently again attracted attention, and for the very reason which brought it into prominence so frequently since 1500. Once more a Common was enclosed against the will of the people whose needs it served.

According to a London daily—the clipping sent us by a friend fails to give the paper's name—the farmers in a certain locality in Essex were at the time (in June) attempting to prevent the enclosure, with a barbed wire fence, of Tylers Commons. The account states, they had pasted, what the writer, assuming a supercilious attitude, is pleased to call "fearful notices," onto some of the telegraph poles, "that stand like sentinels around the windswept acres," that is, the Common. The warning referred to states:

"Take heed. Any person or persons found stealing Public Common land at Upminster Common, also known as Tylers Common, and enclosing same with barbed wire will be apprehended and cast into the stocks at Havering-atte-bower.

"They will be put on trial at Redden Court and upon conviction, they will be taken to Gallows Corner, Romford, where they will be publicly hanged by the neck until they are dead and may the Lord have mercy on their soul. Amen.

By order of  
The Law of the Land  
King John and the Magna Carta."

It appears from the account that the common land-grazing rights have been let to one farmer—and the villagers are determined to have the barbed wire torn down and the fir stakes removed to throw the common open once again. The plot consists of seventy-acres of land. The man who has leased the common, at £1/5s per acre is an

<sup>1)</sup> Taube, *Der Grossen Katastrophe Entgegen*. Berlin, 1929. p. 360.



Essex county councillor. So once again, as so often in the past, a monied man robs the people of peasant stock of the land needed by them to graze their cattle and other domestic animals.

England's Common like the German Almende, a survival of earlier times, was of great advantage to small farmers and crofters, because it supplied them with a pasture and also with timber and wood, wherever plots of forest land were part of a Common, as was frequently the case in the heavily wooded parts of Germany. In fact, to this day there are villages in Upper Germany where householders draw on the public woodlot for building material and fire wood.

The Common was not lost to the English peasantry over night, as it were. While the extent of the tragedy to which the enclosure of this common property exposed the small landholders became apparent in the days of St. Thomas More, the beginning was initiated centuries earlier. In the "Statute of Merton" of 1235, it was laid down that lords might "make their profit" of their "wastes, woods and pastures," in spite of the complaints of "knights and freeholders" . . . so long as these feoffees had a sufficient pasture so much as belongeth to their tenements. This was, as Arthur J. Penty points out, "the thin end of the wedge." The question, of course, how much is "sufficient pasture," opened the door to lordly overt acts. "The burden of proof," says the distinguished English guildsman, "lay upon the tenant, who, if he objected to enclosure, had to prove that he could not find sufficient pasture."<sup>1</sup> In effect, the statute granted the lords the right to close the common lands to their heart's content, and allowed the peasantry no redress against injustice, "as the courts were in conspiracy against them." By 1500, the policy, which prevailed for centuries, assumed large proportions.

Nevertheless enclosure of Commons has been defended in later times on utilitarian grounds. Professor Ashley, however, has expressed the opinion that "the small open-field farmers, and still more the cottagers were often seriously injured by the enclosure of the waste or Common, inasmuch as it prevented their keeping cows or pigs: And two-thirds of the land enclosed was in fact common or waste."<sup>2</sup> This statement has in mind the revival of the policy in the eighteenth and the early years of the nineteenth century, when the

high price of wheat "furnished both a stimulus and an excuse for the enclosure movement, just as the demand for wool had done in Tudor times." And, as if he wished to add to his remarks on the subject a warning, the distinguished economist declares: "The agricultural reformers of the time believed not only in enclosed farms but in relatively large farms."

It is thus the history of the Common in England demonstrates how rights may be lost and institutions of a beneficial nature destroyed. In addition, we are reminded that human affairs do not continue to progress steadily at all times. Man's blindness is responsible for his travelling a meandering road on the way to the heights he is striving to reach.

### A Suggestion

IT has been suggested, we should publish the article on the famous letter Pius X addressed to the promoters of the *Sillon*, discussed in the July-August issue of our publication by Mr. Liam Brophy, in the shape of a pamphlet. It would be a pleasure to do so, had we the assurance that the publication would be welcome to more than a mere handful of people.

We are well aware of the importance of the letter and its timeliness under present circumstances. Not only communists abuse the term Democracy; progressives and radicals of every shade base every possible claim, just and unjust, on what they call Democracy. In many cases ochlocracy, a more or less orderly mob-rule, based on the power numbers give, would be the correct term to use.

The correspondent, who has advised publication of the article in the shape of a pamphlet, states in his communication to us:

"One might almost think it (the letter by Pius X) had been written in advance for American Democracy, so sharply does it go to the fallacies that are accepted today as essential to the democratic ideal."

The writer therefore believes it necessary that a clear re-statement of the Catholic teaching on Democracy should be made. "Especially", he writes, "when in every land we are hearing so much, too much, about the rights of the working man." The letter wisely says, in reference to the people and their rulers: "The social question will be very near a solution on the day when, less exacting as to their mutual rights, both shall fulfill their duty with exactness."

<sup>1</sup>) A Guildsman's Interpretation of History. London and New York, 1919, p. 77.

<sup>2</sup>) The Economic Organization of England. London, 1914, p. 139.



## Contemporary Opinion

THE more recent conceptions of social security differ considerably from earlier views and from the directives repeatedly given by the Popes. The idea of raising, or of lowering, all citizens to a common level of material equality, to be provided by state payments raised by taxation, was a socialist notion. While the *Quadragesimo anno* pointed to the function of the public authority, in view of the necessities of the common good, to "specify more accurately what is licit and what is illicit for property-owners in the use of their possessions," it also stressed the subsidiary function of the state of "directing, watching, stimulating, restraining, as circumstances suggest and necessity demands" rather than arrogating to itself functions that can be efficiently carried out by smaller societies and groups. Members of the social body should be helped, not destroyed or absorbed.

It is, however, the socialist conception that has prevailed almost everywhere. . . .

FR. FELIM OBREIN, O.F.M.  
*Hibernia*

As the French Dominicans once pointed out, every anti-clerical law passed in France is the work of men educated in Catholic schools. French members of this magnificent order, which did so much to win the Continent back from schism to Catholic unity, are not seldom heard to complain today that they are sadly uncertain whether many of their pupils are really going to practice their religion once they have left school. Let us not ignore the sad fact that attendance at certain Catholic schools has left many of the pupils as indifferent, or even hostile, to religion as attendance at lay schools which, if they never awaken loyalty to religion, seldom produce repugnance to it. . . . A religious school is a failure if it does not win a pupil to love and honor the religion it professes. Catholic schools cannot afford to ignore the sad examples of Anglican schools—public schools—where every boy has had good opportunities to learn and practice his religion, or at least the religion taught; but in the huge majority of cases, as soon as he leaves school, ceases forever to open the doors of any church or to

show any sign of faith whatever. 'Schools may do their best *or their worst*' said the Anglican Bishop, Francis Underhill, in *The Young Englishman*, 'it is home that counts.'

ROBERT SENCOURT  
*Pax*<sup>1)</sup>

Some of the philanthropists who have made large bequests to be administered by trustees have had an idea that education, in the proper sense of the term, should be used by colleges and universities as a channel to the peace goal. It is an ideal worthy of the highest respect among cultured people, but in the practice of every day affairs, it is a notion that is utterly alien to those who gather on the campus. Results tell the real story of this matter. The people of the earth are farther away from peace, after all the work done in the colleges and universities, than they were a hundred years ago, when these institutions were used only for the purpose of learning, and not for teaching a numbskull how to make a living.

We might ask whether our method of educating middle-class youths is as sound and practical as that in vogue fifty years ago. No one, then, thought of a school—much less a college—as a place where a lad would receive vocational training and be taught to make a living. It seemed to those in charge of education that it was sufficient to make the rudiments of learning available to a poor lad. The common schools taught grammar, geography, and history, and the commercial schools provided tuition for bookkeeping, shorthand, accounting, French and Latin. A high percentage of lads, when they reached the age of sixteen, became apprentices in skilled trades and spent five years learning in the shops before they were qualified journeymen. . . .

A sillier fallacy never haunted the mind than that of imagining a university can educate a man. All it can do, at best, is to provide the means for a youth to make a cultural being of himself. . . .

RICHARD CLAUGHTON<sup>2)</sup>

<sup>1)</sup> Quarterly Review of the Benedictines of Prinknash, Summer, 1951, pp. 172-73.

<sup>2)</sup> "Philanthropy and Peace," American Journal of Economics and Sociology, July, 1951, pp. 351-352.



Our public schools received their first Federal subsidy in 1836; so we have back of us nearly 120 years of public reading. This would certainly seem to be progress. But let's be sure: what have our schools produced? Well, they have produced children who consume 40 million copies of comics every month. What else? On a much higher level, they have produced adults who purchase 11 million copies of the *Reader's Digest* each month: people who like its brevity, its scope, and the fact that it makes them feel well-read without having to work too hard. Americans no longer read dime novels about Jesse James; instead they read the Sunday newspaper which is certainly the cheapest big book sold in this country. And when Americans find a novel like *Gone With The Wind*, or *The Robe* by Lloyd Douglas, they take it to their hearts, and they buy millions and millions of copies of it. Yes, people are still reading.

EDW. WEEKS,  
*The Georgia Review*<sup>1)</sup>

During the past ten years the truth has been hard to come by in this country. Thoroughness and objectivity have nearly disappeared in the press. On the one side there have been the Roosevelt cultists, armed, with mud buckets, lying in wait not only for any attackers of the Roosevelt myth but also for any stray reporter striving for objectivity.

On the other side there have been the pathologic Roosevelt haters, the hard-breathing minute men, equally incapable of objectivity. And behind both these groups there have been the usual peckerwoods in the government—the eternal censors. . . . But not all the censors are in the government. Every little pressure group has hirelings who are reading copy, ready to bedevil any journal which dares to deviate.

There are few editors now who don't have to trim before these pressure group censors. And the larger a magazine or newspaper gets, the bigger the business, the greater the risk, the more the compromise. When you have three million subscribers, you can't risk offending 10 per cent of them.

*New American Mercury*

<sup>1)</sup> Mr. Weeks is editor of the *Atlantic Monthly*.

## Fragments

TO the author of the "Spanish Struggle for Justice in the Conquest of America", Dr. Hanke, the driving force and the vision of the ecclesiastics who, equipped with only the love of God and the idea of brotherhood of man, appears remarkable, inasmuch as they "so powerfully persuaded the monarch of imperial Spain that he repeatedly gave them a chance to try a better way of conquest than simple military usurpation."

At a time when our politicians, diplomats and statesmen appear as bewildered as lost souls hovering in space, there comes to minds an opinion expressed by Aldous Huxley years ago in *Time and Tide*: "The power for good or evil of politicians, as of engine drivers, extends far beyond books and the family circle. No plan of collective security can be certain of having the desired effects, so long as even a few of the ministers and officials whose business it is to work the plan are diseased in body and mind."

It is not only since yesterday our middle class is in danger of being submerged. It was said in 1934, the late Justice Brandeis had been "particularly anxious for the protection of the small entrepreneur (from large corporations), who, it seems clear, is suffering the gravest difficulties in meeting the demands of the Blue Eagle," the fetish, let us add, of the famous braintrusters who dominated President Roosevelt's first administration.

It is the belief of the *Statist* of London, that "the experiences towards the end of the last war, and even more so the experiences during the occupation regime in Germany, have taught the Soviet leaders how dangerous it is to expose their soldiers to any direct contact with the Western world." Hence, the Soviet leaders have "as a consequence made the ideological isolation of their population even more complete than formerly."

With the protracted discussions about peace carried on at Paris in mind, the *Examiner*, of Bombay remarks: "It is certainly ironical that behind the façade of peace talks intensive and colossal preparations are being made on either side to bring the fighting forces to the highest pitch of efficiency and destructiveness."



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *The Root of Present Day Ills*

WITH uncommon awareness of the re-paganization of the Christian world in our days, the Catholic Central Verein continues to promote understanding of the breakdown of religion and morals, and the obligation to "renew all things in Christ," a motto the Blessed Pius X made his own and which the Verein adopted.

Year in, year out, this organization emphasizes, in particular in the Declaration of Principles adopted by its annual conventions and its numerous publications, the need of advocating a fundamentally sound program of social and economic renewal, based on the eternal and immutable laws of God. The Verein by no means advocates a return to the system discovered to be wanting in so many respects. Its program agrees with the opinion of Professor Roepke, expressed in "The Social Crisis of Our Time": "It is not really possible to ignore the fact that the collapse of the liberal-capitalistic world order was to no little extent caused by its own deficiencies, misdirected developments and perversions." Because the roots of the tree drew their nourishment from a poisoned soil—materialism, positivism, atheism—it bore such evil fruit. The keynote Declaration, adopted by the delegates of the CCVA at Pittsburgh, Pa., on August 28, states:

A great Catholic historian, in a graphic description of modern times, speaks of a well-organized monopoly of skepticism and agnosticism attempting to supersede Christianity, and suppress Christian principles in private and public life. That is the fundamental cause of the upheaval which, on a national as well as international scope, is disrupting society and leading it ever closer to the brink of chaos.

In his message to this year's convention, Archbishop A. J. Muench expresses the serious thought "that men do not see to what extent the false ideas of modern thinkers and teachers are responsible for the tragic events that beset the world." Citing and vigorously refuting the well-known dictum of Chief Justice Vinson of the United States Supreme Court that "nothing is more certain in modern society than the principle that there are no absolutes and that . . . all concepts are relative", Archbishop Muench adds: "Truths that were once held to be basic for well-being

and peace within and among nations are slighted and scorned as out-dated and old-fashioned".

In the Introduction to the Annual Report on the Activities of the Central Bureau the writer speaks of the same glib denial of eternal truths and principles and the rising tide of false ideas and dangerous policies. He expresses the fear that Catholics "not unlike their non-Catholic neighbors refuse to realize the revolutionary nature of the times and the fact that the old order is being destroyed by the cumulative force of errors cultivated through the past four centuries."

It is due to such false philosophies that human relations between individuals and classes and nations and races are no longer judged in accordance with eternal values. Expediency, utilitarianism, crassest materialism in a secularized, paganized world, take the place of God's law. The divinely constituted order is disrupted and swept toward chaos. We are approaching a point where we must either console ourselves with the thoughtless individuals in the period preceeding the French Revolution who cynically said, "Après nous le deluge"—let the Flood come after we are dead—or where we must blindly trust in the unfailing will of the majority and the sublime wisdom of bureaucrats and autocratic statemen and an all-powerful, totalitarian State. Liberty thus is endangered, the dignity of man becomes a mere slogan, the structure of society is shaken to its very foundation.

There never has been a period in our national history which gave greater cause for alarm or was fraught with greater perils than the present. It would be a serious mistake to believe that the class struggle has been permanently checked, that higher wages and other palliatives will result in security and enduring peace, or that the race question will be removed from the list of our problems by "concessions", often reluctantly granted. These and other difficulties will remain with us in one form or another as long as we confine ourselves to efforts to solve them by applying merely material means and mechanical measures. They are but symptoms of the unhealthy state of society. They are, although important in themselves and imperatively calling for solution, only part of the Social Question comprising the vast complex of problems which are fundamentally of a moral and religious nature,



and can be solved only by a thorough-going reconstruction of society in accordance with the solemn message, "To restore all things in Christ".

This is precisely what we must keep in mind if our contributions to social reform are to be of lasting value. That is what Blessed Pius X urged Catholics to do when he demanded that

Catholic Action, to be true Catholic Action, must be a distinctive activity, a unique activity, a truly Christ-centered activity. To quote his words; Catholic social action "should bring forward its own solution and should urge the recognition of it by means of a strong, active, intelligent and well-organized propaganda."

### *Military Security and the Standard of Living*

HOVERING between hope and fear, humanity is at present attempting to carry water on both shoulders. It ardently desires peace, but observes the age-old counsel: "If you want peace, prepare for war." And this policy is observed although the vast majority of people everywhere wish to avoid the catastrophe they fear would result from a clash of arms. Because the statesmen know of no other way out of the present situation, the nations take refuge in arming, a policy that may influence the future of the countries concerned to a far greater degree than men realize at present.

It is questionable whether even our country will be able to sustain both the cost of progress and of military preparedness for any length of time. Much of what is planned to promote the welfare of the masses, must be postponed for lack of means and the rapidity of change of conditions. A juster distribution of wealth will be among the measures that must wait for solution, while the conglomeration of corporations into vast industrial empires will continue and even be accelerated. War is for capital an opportunity to profiteer.

A present aspect of this problem was referred to by the Director General of the International Labor Office, Mr. David Morse, in a communication delivered at a meeting at Geneva, the seat of this institution. Having in mind particularly the relationship between wages and prices, Mr. Morse said:

"So long as present political tension continues, the labor of a great and growing proportion of mankind must be devoted not to raising standards of living but to seeking military security." To meet the results of this expansion of military preparedness, certain steps would have to be taken, the speaker said, in order that "the burden of rearmament can be met with least damage to economic and social well being."

These statements were challenged by Mr. Gaston Tessier, President of the International Federation of Christian Trade Unions, who expressed the view:

"What nice words for such things", as Molière said. The simple worker, the modest citizen, the docile taxpayer, will perhaps wonder if rearmament is the best way and the only way to prevent war; if all possibilities have been fairly and honestly examined with a view to arriving at general, progressive, simultaneous and controlled disarmament.

"We will not go back on the agreement which we arrived at in regard to an increase in productivity, so long as the workers benefit from the results; but we have emphasized many times that it is not sufficient to produce, even at a low price; it is necessary to sell, that is to say, to find buyers. Are you not, in this connection, making a dangerous contradiction in terms when you speak at one and the same time of raising productivity and of reducing consumption, even if it is a question of non-essential expenditures?"

"Noting these facts, more eloquent, alas, than theories," the speaker continued: "It is stated, that 'The world is moving . . . into a period of renewed shortages and increased inflationary pressure.' I appreciate the sincerity of this statement. May I, however, be allowed to speak of the impression which remained with me after reading Chapter III: 'Wages, Productivity and Inflation.'"

What the French labor leader added, is today of universal importance, inasmuch as his opinion deals with one of the supreme economic problems of the present disturbed era. Mr. Tessier stated:

"It would seem that, alone, a bad wage policy is capable of setting the machinery of inflation in motion. Now, is it not true that during the last decades manifestations of this evil, however formidable; were not provoked by rises in wages but by poor budgetary policies, by more or



less localized shortages, by international speculation, by fears of war, etc."

Finally, Mr. Tessier pointed out that the possibility of "securing a restraint of wage increases by inducing a greater sense of responsibility among Trade Unions" had been mentioned. Such a proposition, could not, however, he objected, be accepted if it were to be a one-sided piece of advice. Other groups, and also Governments, must, Mr. Tessier said, be "fully conscious of their responsibility for the financial, economic and social policies adopted by them."

The threat of a third world war, the cause of military preparedness on a scale hitherto undreamt of in the world's history, places "the equation of wages and prices in the very forefront of our preoccupations." In his Report, Director Morse said of this subject:

"So long as present political tension continues,

the labor of a great and growing proportion of mankind must be devoted not to raising standards of living but to seeking military security. While some reduction in non-essential capital investment and in exports will probably be necessary, it is clearly through a curtailment of non-essential consumption and an increase in the productivity of resources that the burden of rearmament can be met with least damage to economic and social affairs."

But how will the various classes of society react to this demand? The present society is not imbued sufficiently with the spirit of solidarity, needed to meet a situation such as that referred to. Promised an unremitting extension of prosperity for all, the curtailing of comforts and luxuries will not prove welcome to the generation now holding the front of the stage in our country.

### *Our Peasantry Needs to be Aided*

BECAUSE of the backwardness of certain agricultural sections of our country, the article, "County Agent in Greece," published in *Foreign Agriculture*, suggests the question, why is not more done for our under-privileged peasantry, the southern-hill folks and others, the Mexicans, people of pioneer stock, who have lost out in the search for new land. The author, Dr. Stephanides, trained in our country, relates how he was sent to Macedonia, to work for the Greek Government as agricultural extension agent, and how he succeeded to raise the agricultural standard of the region in which he worked by all the various means and methods the American agronomists have developed. As for instance:

"By 1939 Stavrochori (the town and district where Dr. Stephanides labored) which had no milk in 1934, had to invite a commercial cheese manufacturer to buy its surplus milk."

Moreover, many other agricultural practices were introduced, we are told, "which contributed to a higher and better standard of living for the farmers of Stavrochori. Some of these were: drilling seed (instead of broadcasting), disinfecting seed, selecting seed, and use of fertilizers. Vegetable growing, vineyard planting, grafting fruit

trees, bee keeping, turkey raising, and poultry and sheep improvement were also introduced."

When Dr. Stephanides left Stavrochori, he felt that the farmers had learned a great deal. "I know I had," he continued, "I now realized that a program of agricultural improvement must be understood by the average farmer and must have his support for its development and execution. Only then will it be successful. I learned too, that a project leader or consultant must have patience and understanding of the farmers' problems. He must be able to make use of local leadership, and it is particularly important that he have the confidence and cooperation of government and civic institutions, which should feel a part of the program."

The writer concludes with an observation, which should be lifted from the context, because it is useful as an argument in behalf of private property. Dr. Stephanides writes the Stavrochori livestock project had continued during the Second World War. "When many government livestock experiment stations were completely destroyed," we are told, "it survived because it was a project started and conducted by the farmers. Stavrochori found ways to protect its own creation from enemy destruction."<sup>1</sup>)

<sup>1</sup>) Loc. cit., August, 1951, pp. 168-69.



### *Regarding the Folk School*

FIRST established in Denmark by Grundtvig, a Lutheran minister, the Folk School has not yet been adopted as an American institution. Our people generally, although willing to improve their occupational standards, shy away from an endeavor of adult education which stresses values other than those of a practical kind. The Folk School strives to cultivate the mind of those who frequent it, to impart to students the knowledge the people should possess to perform well the duties of their state in life, in the family, the community and society.

The value of the Folk School has been proven in Denmark, where impoverished peasants, many of whom had only recently been released from servitude, were raised to the position of independent, self-reliant yeomen with the aid of such schools. Knowing the possibilities the Folk School offers, we have long regretted it should not as yet have been established firmly in our country. It may possibly be "discovered" whenever the present "crisis" has run its course. In Nova Scotia, on the other hand, a more conservative people, with the future in mind, have already adopted this institution. In fact, the opening of Cape Breton's third annual Folk School, to be conducted at Margaret Forks, from the nineteenth to the thirtieth of November, was recently announced.

According to the contemplated plan, this year's school is being undertaken under the joint spon-

sorship of the Farmer's Association of Inverness, Victoria, Richmond and Cape Breton Counties. It is anticipated that the bulk of the students will be drawn from various centres of Cape Breton Island with some representation from the eastern mainland counties. As in past years, the Folk School will be organized and staffed by the Nova Scotia Division of Adult Education, and the Nova Scotia Department of Agriculture along the Physical Fitness Division of the provincial Department of Health.

Subjects to be treated during the course will include public speaking, how to conduct a meeting, dramatics, discussion group techniques, Nova Scotia history and literature, organization of community programs, physical recreation and community singing.

Reading, discussion, and participation in group activity are the basic educational methods of the Folk School. Emphasis is placed on the principle of learning by doing. Community problems are treated by group discussion carried on by the students, rather than by lecturers.

Grundtvig's Folk School lacked a religious foundation; the programme of the Cape Breton school appears to be purely secularistic. This weakness detracts from the value of what is otherwise a timely institution. But the very fact suggests the organization of Folk Schools by Catholics, in which the sublime teachings of the Gospels would supply the light the present generation needs and yearns for.

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### *The Currency Problem*

WHEN men and women of German descent in our country sing, as they are wont to do occasionally, the old Viennese ditty, *Ach du lieber Augustin, alles ist hin!* they might pause and contemplate seriously present conditions as outlined by Dr. Walter E. Spahr, professor of economics in New York University, in the following statement:

"The total loss, because of a depreciated dollar, on the average value of life-insurance policies, time deposits in banks, and E, F, and G savings bonds for the years 1941-50, in 1950-dollars as compared with the 1941-dollars amounted to \$116,565,524,000.

"This huge loss, lightly regarded because so

poorly understood, stands in sharp contrast to the officially estimated total loss of \$1,901,000,000 by depositors in suspended banks during the years 1921-1933.

"Regarding the latter loss, extending over 13 years, and which is only one-sixty-first of that over 10 years on the three items mentioned, we still write and speak with emotion for the reason, apparently, that the meaning of that loss was brought home to us in a manner we could understand.

"But regarding a loss more than 61 times greater, on only the 3 items specified, we offer in general little more than platitudinous observations that reveal our small understanding of the devastating effects of a depreciating currency."



# SOCIAL REVIEW

## *Catholic Social Action*

THE *Apostolaat ter Zee* Centre at Curacao, started from Holland in 1926, has recently celebrated its Silver Jubilee. Some five-thousand oil tankers and two-thousand cargo and passenger vessels visit that great oil-refinery port each year.

Last year forty-three thousand five hundred seamen of various nationalities were welcomed to the magnificently equipped club at Curacao, which was honored by a visit recently from Prince Bernhard of the Netherlands.

ACCORDING to the annual Report of the Auckland, N. Z., Branch of the Apostleship of the Sea, the twelfth year of its activity in caring for the spiritual and material needs of visiting members of the Royal Navy and the Merchant Marine, has been highly successful. Some 29,000 men and women of the sea services availed themselves of the facilities provided in the Catholic Seamen's Club at 17 Swanson Street, C.1.

The Apostleship of the Sea began its work in Auckland in the clubrooms opposite St. Patrick's Cathedral. Larger premises were acquired later as the club grew in popularity. A birthday dance, held on Wednesday evening, May 9, saw over 200 dancers and spectators keeping the anniversary in traditional Apostleship style.

The spiritual side of the work includes the offering of Holy Mass at the clubrooms on Tuesday mornings, and at H.M.N.Z.S. *Tamaki* and H.M.N.Z.S. *Philomel* on Sundays. Confessions are heard there and at the club, where night prayers during the week and Benediction on Sunday evenings are always well attended. The Retreat for members of the Stella Maris Guild is now an annual event in the programme of the Apostleship.

Considered among the most important of the activities of the club, ship visiting is carried on by the chaplain, Fr. P. Battersby, R.N.Z.N., and members of the executive. The work of the port is continually growing and the number of ships arriving in Auckland demands greater service from the Apostleship.

A NEW record was set up by the Catholic Truth Society of England and Wales last year when it distributed a total of 1,814,081 pamphlets and booklets, an increase of 156,383 over the previous year.

This was reported at the annual general meeting of the Society held yesterday (Thursday)

evening in Westminster Cathedral Hall. In addition to the booklets and pamphlets, 303,875 leaflets were distributed, an increase of 77,898, and 18,538 bound books, an increase of 4,248. Free distribution of pamphlets to members amounted to 241,878. It has now been ascertained that the total membership of the society on December 31, 1950, was 18,315. This was 1,126 less than previously recorded.

During the year membership dropped by 140 in spite of the fact that 3,078 new members were enrolled as a result of Sermon Appeals, advertising and circularising. The number of members who failed to renew their subscriptions was 3,218, and as an indication of present economic difficulties, a number of them wrote to say how sorry they were that they could not afford to continue their membership.

## *Cost of Bread*

ACCORDING to the *New York Ruralist* Mrs. Housewife paid 13 cents for a loaf of bread in 1947. In 1949, the cost was 14.5 cents—an increase of  $1\frac{1}{2}$  cents. The farmer received three cents for the wheat in the loaf of bread in 1947 and six-tenths of a cent less in 1949, or 2.4 cents. The miller took one-tenth of a cent less in 1949 than in 1947, or eight-tenths of a cent for his work. Non-flour ingredients cost two-tenths of a cent less in 1949, or an even one cent. The total cost of baker's ingredients was nine-tenths of a cent less than in 1947, or 4.2 cents.

The balance of the cost of the loaf to Mrs. Housewife was 10.3 cents, and this balance was what the bakers and retailers charged for their services in 1949, as compared with 7.9 cents in 1947. In other words, the cost of raw materials that make up a loaf of bread, decreased in the two-year period from 1947 to 1949 from 5.1 cents to 4.2 cents, yet at the same time the charge for baking and retailing rose remarkably from 7.9 cents to 10.3 cents. (It is at this point the editorial should make note of the increase in wages as affecting the retail price of bread.)

## *Legal Minimum Wage for Domestic*

NORTH Dakota's new public housekeeping order, effective August 13, 1951, establishes a weekly minimum of \$23.25 for waitresses and counter girls and \$22.15 for chambermaids and kitchen help who do not receive board. For workers in these same occupational groups who are furnished board as part payment of their wages, the sums actually paid may not be less than \$18.00



and \$16.65 a week, respectively; this amounts to an increase of more than 2/3 over the 1946 rates. North Dakota has also revised its mercantile order, effective August 17, 1951, setting a minimum weekly rate of \$23.25 for experienced workers and of \$19.25 for learners.

Maximum hours for women employed in these and several other industries in North Dakota are 8½ a day, 48 a week, except that in towns of under 500 population the daily maximum period may be 9 hours a day, the weekly maximum 54 hours.

### *The Welfare State*

ONE of the most popular departments of the Venezuelan Labor Ministry is the Division of Culture and Social Welfare, in charge of providing workers all over the country with cultural entertainment. Singers and orchestras contracted by the Ministry are sent on tour to areas where large masses of workers are concentrated, such as oil fields, mining camps and industrial centers. Motion pictures are sometimes shown.

The latest tour met with unprecedented success, says an official report. More than 300,000 persons heard the programs. Thousands of letters were received with the request to send more such entertainment.

To meet the demand, the Ministry has ordered the construction of a traveling theater to present first class shows in Venezuela.

### *State Socialism*

AFTER a lengthy and sharp debate, the Norwegian Parliament has authorized the Industry Department to establish a mining corporation, A/S Norsk Bergverk, with a capital of 2 million kroner. Most of the shares are to be owned by the State.

The new corporation will take over State interests in seven mining companies, some already established and some in the planning stage.

Among the projects to be operated by the semi-public corporation are the niobium-rich limestone fields in Telemark, the wolfram finds in Orsdalen, and the molybdenum mines in Oterstrand.

### *Unemployment Compensation*

THE North Carolina Legislature has raised the peak weekly unemployment compensation payment to an unemployed person from \$25 to \$30. The act also lengthens from 20 to 26 weeks the period for which payments can be made and

eliminates the previous one-week waiting period before becoming eligible for the benefit.

The bill, sponsored by the Employment Security Commission, was prompted by a backlog of employer contributions. The State's contribution is expected to be reduced by \$75,000 a year.

### *Philanthropy*

THE Imperial Council of Ancient Arabic Order, Nobles of the Mystic Shrine, an organization of Masons, at this year's convention, held in New York City, raised assessments from all Shriners to \$5 per year, instead of \$2, as heretofore, for support of their 17 hospitals for Crippled Children. The increase, levied against the 650,000 Shriners will raise about \$3,250,000 a year, in contrast with the present \$1,300,000.

This is about one-third of cost of supporting the hospitals, the balance coming thru circuses, shows and other public entertainments. The Shrine is the pioneer and has performed a splendid work in this field.

### *Cost of Medical Care*

IN a recent issue of the *St. Louis County Medical Bulletin* (of Greater St. Louis, Mo.) the fact that physicians frequently leave patients in the dark about what medical care is going to cost them is blamed for causing much of the unfavorable public reaction to the costs of medical service. The publication declares this to be particularly true in cases involving specialists. The report said the patient has frequently calculated in advance what the care will cost him, based on what he thinks it was worth or on what a friend paid for similar or different services.

"In many cases," the *Bulletin* states, "the patient's estimate is far out of proportion to the customary fee of the physician." The reaction then is that he is being overcharged, the report said.

### *Occupational Therapy*

WITH a view to making an organized effort to promote occupational treatment to all conditions of illness, the Irish Occupational Therapy Association has been formed. It aims at ensuring that occupational treatment is made available to all who are, while ill, capable of working. To this end it seeks the establishment of a school or schools in which students will be trained as occupational therapists.

Members interest themselves in introducing new crafts and occupations to enlarge the range of treatment, and in rehabilitating patients.



### *Horse-Racing*

A NEW departure inaugurated by the Legislature of New York has conferred on the State Racing Commission authority to license owners, trainers, and jockeys of race horses. Its action followed that of the highest state court in eliminating power of the Jockey Club to license them. The decision held that such authority was an unwarranted delegation of legislative power to a private organization.

The Legislature also established a seven-member joint committee, headed by Senator Arthur Wicks, to investigate all phases of horse racing in the State, including off-track betting.

### *Food Adulteration*

THE headmaster of one of the greater Catholic public schools of England (i.e. an Academy or high school) remarked recently that an unusual amount of stomach trouble had been observed in the boys, and that the ailment had been attributed to bread. The bread was home-baked and so it was assumed that it was the flour that was at fault. When a famous stage star died of thrombosis it was asserted that there was an increase in this disease due to poor quality food.

Moreover, in a recent murder case a doctor ascribed the prevalence of the thrombosis to agenic bread. This particular doctor estimated that there are 20,000 deaths a year in Great Britain caused by agene poisoning.

### *The Iron Slave*

MECHANIZATION of industry, mining and agriculture continues to advance steadily. According to a recent report a compressed-air operated German machine, known as the Korfmann Universal Shearing Machine, Model SK 20, promises to be useful for mechanized mining of steeply pitched anthracite beds. Preliminary tests by the Bureau of Mines seem to demonstrate that the Korfmann machine would aid in increasing the rate of gangway driving. The shearing machine weighs about a ton and a half, is track mounted, and is of the conventional cutter bar and chain type. Its rotating cutting mechanism allows it to cut in any direction.

Tests were conducted of the machine's power characteristics, maneuverability and effectiveness under varied conditions of anthracite mining, the Bureau of Mines report states.

### *The Land Question*

AN international conference on land tenure is to be held at the University of Wisconsin during the present month. The meetings are expected to draw agricultural leaders, educators, and land tenure experts from fifty nations from all over the world. The meetings will bring together a selected group of experts on ownership, management and inheritance of agricultural land, and other natural resources.

Participants will aim at giving representatives from all of the nations a chance to study thoroughly their own land tenure problems, and to consider land policies that will improve economic and social conditions.

### *Land Reform*

CHRONIC poverty and destitution, the lot of India's peasant population for generations, has had for its main cause the exploitation of the tillers of the soil by landlords, the Zamindars. With the intention of rectifying this condition, the governments of Indian states are at present acquiring land for distribution to the poor royots. Thus the Madras Government has deposited nearly \$8.4 million with the Estates Abolition Tribunals as an advance for compensation to the Zamindars. The State Government so far has taken over 243 estates. Reduced rents have also been fixed for over 20,000 villages.

Furthermore, Madhya Bharat Zamindari Abolition Act, which has received the assent of the President, came into force June 25. Under the Act the State Government will take over 8,600 zamindaris covering an area of 18,636 square miles. Compensation will be paid to Zamindars according to a schedule approved by the Madhya Bharat legislature.

### *Custom Work*

IT appears that in Pennsylvania farmers, particularly young farmers, are engaging heavier than ever before in "custom work" for their neighbors with new type farm machines purchased to set themselves up in business. Weed control spraying is one of the up-and-coming custom services, according to a recent survey. As in other expensive farm operations, special machinery is required, and one spray rig can service many farms in an area during the growing season.

Another fast-growing custom operation is the complete silo filling service with a field chopper, also known as a forage harvester. Wheat combining is the most common operation and pick up hay baling is almost as common in Pennsylvania as wheat combining.



# HISTORICAL STUDIES AND NOTES

## ARCHBISHOP KATZER

### I.

**D**URING the Civil War patriarchal Father Pierz, furrowed and gnarled, left the wilds of Minnesota to visit Austria where he had been born in 1785. For three decades he had worked in the American missions. As fervent Father Baraga once had lured him across the sea, now he was enlisting other enthusiasts in the realm of Francis Joseph for service in the missions. In 1864 Father Buh and fifteen students volunteered to accompany him across the Atlantic. Among them was Frederick Kater.<sup>1)</sup> He had studied under the Jesuits at Linz and he toyed with the idea of entering the Society of Jesus in America.

Upon arrival Kater found that Bishop Grace of St. Paul had more candidates than he could use. While he was debating what path to follow Father Salzmann induced him to enter St. Francis Seminary. On December 21, 1866, Bishop Henni ordained him a priest. A few days later he offered his first Mass in Hartford, Wisconsin. Though he retreated from the ideals of St. Ignatius by joining the diocese of Milwaukee, like a Jesuit, he mounted the rostrum of the seminary as professor. This upstart, 22 years old, could not have had much to offer his hearers, but a seminary, ten years old, near the frontier, was neither exacting in its requirements, nor generous with its recompense. He taught mathematics, philosophy, and dogma. In 1871 he went abroad with Father Zeininger,<sup>2)</sup> a fellow Austrian and a co-laborer on the faculty. After this excursion he taught four more years. In that time he organized the Albertus Verein to foster love of German literature among the students and he published an allegorical drama in five acts entitled *Der Kampf der Gegenwart*<sup>3)</sup> (1873). The play constituted both a glorification of the Jesuits and an analysis of social problems in Europe. The proceeds—probably modest—were assigned to the Catholic Normal School which had just been established close to the seminary by Dr. Salzmann.

In 1875 the chaplain of the School Sisters of

Notre Dame, Father Krautbauer, was appointed Bishop of Green Bay. The latter, a Bavarian, had emigrated to Buffalo as a young priest in 1850, and nine years later he came to Milwaukee. Being at the motherhouse of an influential organization gave him entree to circles of the clerical elite and apparently he took a liking to Professor Kater. At all rates, when he got the mitre he took him along to Green Bay. He made him rector of the cathedral and later appointed him vicar general.

On October 6, 1876, the cornerstone of a new cathedral was laid. Two years later the basement was completed. On Sunday, November 20, 1881, Bishop Krautbauer consecrated the new structure while Bishop Flasch and Bishop Seidenbusch consecrated the side altars. Archbishop Heiss celebrated the pontifical high mass and Bishop Ireland, who passed as the Chrysostom of the mid-west, presided in the pulpit. Though the dimensions of the building are modest, the structure has elegant proportions.

The next year Johann Schmitt<sup>4)</sup> of Covington gave the building its crowning glory—the huge painting of the Crucifixion which includes more than fifty figures and covers a canvas measuring thirty-five by fifty feet. This probably won him the task of executing the large mural in the seminary chapel at St. Francis to supplant the smaller work of Durward.

In 1884 Kater built a new school in Green Bay, and on December 17 of the following year the Grim Reaper suddenly took Bishop Krautbauer into eternity. The vicar general served as administrator of the See and as such he participated in the provincial council of Milwaukee. On July 13, 1886, he was named bishop of Green Bay and on September 21, 1886, Archbishop Heiss, assisted by Bishop Vertin of Marquette and Bishop Ireland of St. Paul, consecrated him in the Green Bay cathedral. In designing his coat of arms the new ordinary honored both his fatherland and his instructors.<sup>5)</sup> The left field featured a tower at Freinberg. It was one of the thirty-two which once had encircled Linz. Currently it served the Society of Jesus as a residence for its members.

Bishop Kater's regime lasted only four years. However, in 1888 he made his *ad limina* and the

<sup>1)</sup> He was born at Ebensee, Upper Austria, on Feb. 7, 1844, and educated at Gmunden and Linz.

<sup>2)</sup> Zeininger remained a bosom friend of Kater throughout life. B. J. Blied, "The Unknown Rector", *Salesianum*, April, 1948, p. 56; Walter Belda, "Science at the Seminary: The Rev. Augustine Zeininger", *Salesianum*, July 1, 1935, p. 27.

<sup>3)</sup> P. V. Deuster, publisher of *Der Seebote*, printed the play. The author dedicated it "in love and gratitude to his highly esteemed professors, the Rev. Jesuit Fathers at Freinberg near Linz, Austria".

<sup>4)</sup> Diomedea Pohlkamp, "A Franciscan Artist of Kentucky, Johann Schmitt 1825-1898", *Franciscan Studies*, June, 1947, p. 162.

<sup>5)</sup> *Columbia* (Milwaukee), Aug. 6, 1896, p. 5.



next year he held a synod.<sup>6)</sup> Then, too, following the lead of Archbishop Heiss he separated the affairs of the cathedral from those of the diocese. During his episcopate the number of schools rose from 44 to 69 and the enrollment went from 5292 to 10,785. Part of this development, no doubt, is traceable to the chief shepherd of the flock.

Late in 1890 Katzer was appointed archbishop of Milwaukee but he was not installed until the following June. In the interregnum Zeininger had been administrator of the archdiocese, and, being preeminently *persona grata*, he remained a member of the episcopal household.<sup>7)</sup> Commenting on the new archbishop *Columbia* wrote somewhat pugnaciously that he was loved for the enemies that he made.<sup>8)</sup>

Katzer had no home in Milwaukee because his predecessor had provided his own and had bequeathed it as a foundation to assist indigent priests. On the other hand, Katzer was fortunate in succeeding an archbishop who had freed the archdiocese from debt.<sup>9)</sup> Prescinding from circumstances this is almost always a boon, but the very year of Katzer's appointment, 1890, witnessed the largest number of strikes recorded in any one year of the nineteenth century. Industrial unrest was acute, while agriculture was suffering from very low prices and numerous foreclosures. The outlook for the physical development of the archdiocese was not bright and it became increasingly gloomy.

The third archbishop came to his office just after the Bennett Law had shaken Wisconsin politically. The nation as a whole was in ferment due to the A. P. A., whose first council had been established in Iowa as recently as 1887, and the Bennett law must be studied against that background and related to similar maneuvers in other states. Likewise, hostility percolated through the entire American Church in consequence of the *Memoriale* and *Relatio* of Heiss' days. The appointment of a German to Milwaukee irritated many people, and among the archbishops only Corrigan of New York did not

try to defeat Katzer.<sup>10)</sup> With his peers aligned against him, a sizeable amount of success was *a priori* impossible. Even smoothe Cardinal Gibbons did not veil his sentiments when at the conferring of the pallium on Katzer he railed:

Woe to him, my brethren, who would destroy this blessed harmony that reigns among us! Woe to him who would sow tares of discord in the fair fields of the Church in America! Woe to him who would breed dissention among the leaders of Israel by introducing a spirit of nationalism into the camps of the Lord! Brothers we are, whatever may be our nationality, and brothers we shall remain—we will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood—God and our country. This our watchword—Loyalty to God's church and to our country—this our religious and political faith.<sup>11)</sup>

This was no sudden outburst because Gibbons' attention had been focused on Milwaukee back in 1878 when the bishops of that province met to recommend a coadjutor for Archbishop Henni.<sup>12)</sup> One faction was promoting Bishop Spalding for Milwaukee because he knew German and yet was not German. Gibbons was expected to lend his weight to Spalding, and the former probably was human enough to feel smitten when Heiss was appointed and doubly so when Katzer succeeded him ten years later.

If these pains were chronic and dull, newer ones were spasmodic and acute. Following Ireland's address on the public school system Rome as well as America was uneasy. Gibbons, as usual, did not desert Ireland who worried lest both he and Katzer would be called to Rome to argue the school question. Ireland thought it below his dignity to face the metropolitan of Milwaukee, but his worry may have been radicated—partly at least—in the possibility of losing the argument.<sup>13)</sup>

Simultaneously Cahenslyism was being vocifer-

<sup>10)</sup> D. F. Reilly, *The School Controversy (1891-1893)*, Washington, 1943, p. 101.

<sup>11)</sup> James Cardinal Gibbons, *A Retrospect of Fifty Years*, Baltimore, 1916, vol. II, p. 151.

<sup>12)</sup> Reilly, *op. cit.*, pp. 248-9.

<sup>13)</sup> Ireland wrote to Gibbons: "Dr. O'Connell tells me that the Vatican is seriously thinking of asking Abp. Katzer and myself to go to Rome to present both sides of the school question, and warns me before hand that the commission of monks, before whom we would have to argue, will side with Katzer. Imagine the insult to myself and to the Republic—to be brought to argue with Katzer, a man who knows as little of America as a Huron. . . ."

"At home we are surrounded by spies and traitors. We should put them down, or at least frighten them." Quoted in Reilly, *op. cit.*, p. 71.

<sup>6)</sup> The results of the deliberations were published in a booklet, *Statuta Synodi Dioecesanæ Sinus Viridis Secundæ Habitæ Diebus XXI, XXII et XXIII Maji A. D. 1889 In Ecclesia Cathedrali*, Green Bay, 1890.

<sup>7)</sup> Katzer's secretary, Rev. A. F. Schinner, was the only one of his entourage to attain the episcopacy, but only after Katzer's death. Rev. B. G. Traudt, also his secretary, is believed to have been seriously considered but rejected.

<sup>8)</sup> *Columbia*, July 2, 1891, p. 1.

<sup>9)</sup> B. J. Blied, "Archbishop Heiss", *Social Justice Review*, July-Aug., 1951, p. 132ff.



ously berated as a vile political machination covered by the clean cloak of religion. Believing that many shafts were aimed at him, Katzer wrote to Gibbons that he had nothing to do with the affairs of Cahensly. Katzer observed that he was an Austrian and Cahensly was so strange a name that when he read it in the papers he did not know whether the man was a Swiss, German, or Slav. Irked by recent abuse he ended his letter: "If I hold different opinions in the school question and with regard to societies is this a reason to belie me in a manner which is almost diabolical?"<sup>14)</sup>

Although Katzer denied all complicity, suspicion still enveloped him. Some have hazarded the opinion that his opponents sedulously stoked the fires of that controversy to divert attention from the school question and to focus it upon foreign political intervention. At any rate, in this racial and political friction lies the proximate cause of Gibbons grandiloquent castigation of the man he came to honor.<sup>15)</sup>

Within the archdiocese there was the possibility of partiality because Katzer had taught many of its priests and, being an Austrian, he may have been inclined to favor his countrymen. Today the tendency is simply to look upon all people who speak German as Germans but a century ago each region commanded intense loyalty from its inhabitants. In the absence of a strong centralized government local clannishness abounded and some of that spirit was naturally transplanted to the new world.

Not well known is the fact that Katzer was scrupulous. Such lack of judgment is a handicap to a priest, but it is intensified in the life of a bishop who must judge borderline cases. A number of older priests have told the writer that there is no doubt about his scrupulousness and they illustrated their contentions with instances. This explains some of his brusqueness and strictness. Ordinations, for example, were an ordeal for him and he expected others to be just as careful in rubrics as he was. Then, too, he enjoyed showing off, a fact which may have made it hard for him to associate with equals. Yet he was probably

handicapped in his diction, for few foreigners master English especially when they do not use it exclusively. He seems to have avoided all speaking engagements except those which his office imposed upon him. He was not lacking in theological knowledge, but on the other hand he had no flair for politics<sup>16)</sup> nor did he excel in the fine art of self ingratiation.

Parenthetically it can be remarked that Katzer remained close to his parents throughout life. Although he left Austria as a student of theology, in the year following his ordination, that is, 1867, he, their eldest son, brought them to the new world. While he served as professor his parents lived at the seminary and when he became bishop of Green Bay they went along with him. His father died there in 1876, and his mother, nee Barbara Reinhardsguber, died at the age of 82 in the arch-episcopal residence in Milwaukee in 1895.<sup>17)</sup>

Since the school question was the major controversy in the life of Katzer it deserves first consideration. In the colonial era education had often been the work of the churches, but during the first decades of the nineteenth century the increase of religious indifference and secularism, as well as the multiplication of sects gradually produced a change in the American outlook. The new leaders inclined to the opinion that education was a function of the state and that religious training should not be a part of the school program.

A few lionesque men fought vainly for a share of public funds but most prelates were content simply to build a rival school system. Basically Catholics patronized it because of their religious convictions, but those who spoke a language other than English had a secondary motive, namely the opportunity of having their children educated in the spirit of the home.<sup>18)</sup> This stimulated generosity among recent immigrants, whereas those outside the racial group became suspicious of the

<sup>14)</sup> Quoted in *Catholic Historical Review*, Oct. 1946, p. 327.

<sup>15)</sup> Father Cooney of Notre Dame wrote to Arthur Preuss, Aug. 6, 1895, recommending peace and charity to his addressee. He hoped the *Review* would be a peacemaker and added: "Cahenslyism disturbed the peaceful relations existing between the German and Irish Catholics for a time, but that is past and more importance was given to it than it deserved." Ms. Archives of Central Verein, St. Louis.

<sup>16)</sup> Among the papers of Senator Vilas which are kept by the Wisconsin Historical Society at Madison there are only two letters of Katzer. One endorsed a candidate for postmaster at Green Bay, the other commended with reservations the Indian agent at Green Bay, who was suspected of selling goods at exorbitant prices.

<sup>17)</sup> *Columbia*, Jan. 2, 1896, p. 5.

<sup>18)</sup> Although the decision of the U. S. Supreme Court in the case of the Oregon School Law is often cited, the case of Meyer vs. Nebraska is not well known. Meyer was convicted for teaching in German despite a state law of 1919 requiring all teaching to be done in English. The U. S. Supreme Court reversed the decision. Meyer was not employed by a Catholic school. *U. S. Reports*, vol. 262, pp. 390-412.



foreign type of education. Prescinding from the views of non-Catholics, the cleavage was originally between Irish Catholics and German Catholics, to which later were added the Slavic groups. Naturally Katzer was proud of the Catholic school system in Wisconsin; the laymen realized what sacrifices they had made for it; and the Council of Baltimore, in 1884, had placed renewed stress on Catholic education. Katzer took the decrees of that council on schools most seriously.

Accordingly to the council's mandate, within two years a parochial school was to be erected in every parish which lacked one, unless the bishop allowed a postponement for serious reasons. Since only 40% of the parishes had schools at the time of the council, the question arises: Did the fathers expect the number to increase to 90 or 95% by 1886? Or, was the grave phraseology only to exalt an ideal that was known to be unattainable in very many places? After eight years the percentage had risen only to 44% and upon recalling the flood of immigration plus the natural increase in wealth, it appears that the effects of the legislation were slight.<sup>19)</sup>

Aside from this digression into arithmetic there is no doubt that the Holy See and the various councils and synods stressed and still do stress the importance of parish schools. Against that background Archbishop Ireland in his provocative manner eulogized the public school system at a convention of the National Educational Association, on July 10, 1890.<sup>20)</sup> Though the orator pointed plainly to its defects relative to religion, many squirmed at the general tone of the talk. They gasped when he, in line with his address, inaugurated a plan at Faribault which made the Catholic school part of the public school system, with the proviso that religious instruction be given outside of school hours. This shocked those who had ardently defended parochial schools and Katzer became one of Ireland's most determined opponents, even though several such programs were operating in his diocese.<sup>21)</sup> Ironically enough while Catholics were berating Ireland for sabotaging the parochial schools, Protestants railed at him for undermining the public schools to the advantage of the Church.

<sup>19)</sup> Theodore Roemer, *The Catholic Church in the United States*, St. Louis, 1950, pp. 291-2.

Two generations later Catholic authorities concede that there are four million Catholic children in the elementary public schools. *America*, Aug. 18, 1951, p. 472.

<sup>20)</sup> John Ireland, *The Church and Modern Society*, New York, 1903, vol. I, p. 217.

<sup>21)</sup> Reilly, *op. cit.*, p. 255.

Was Ireland running counter to the general attitude of the Church or was he merely pioneering in developing a method of aiding parishes which could not afford a school? Would this half-way measure make Catholics less generous in supporting Catholic schools? Was the Faribault arrangement an exception to existing rules or the germ of a new system?

Two factions answered the questions differently. Each tried to convert Rome to its viewpoint. In the end, the Vatican adroitly gave neither side a victory. When the verdict *Tolerari potest* was issued, in the spring of 1892, some of the Ireland coterie trumpeted that this meant full approval. Obviously it didn't. And judging from the constant attitude of high churchmen the ideal of the Catholic school has never been modified. Likewise, non-Catholic Americans are more determined than ever that there be no arrangements resembling the Faribault plan.

The controversy was intensified by a man who could have stayed out of it. Ireland made his speech in July 1890 and Rome passed judgment in spring of 1892. But in 1891 Dr. Thomas Bouquillon of the Catholic University published a pamphlet *Education, To Whom Does it Belong?* His role was significant because he was probably the first Catholic of consequence to defend publicly the right of the state to educate.<sup>22)</sup>

Today, because of the threat of totalitarianism, everyone sees the importance of limiting the rights of the state over children, but at the time the problem was especially acute in Wisconsin. There the Bennett Law was repealed precisely because it was looked upon as an infringement on the rights of parents. Bouquillon's pamphlet emphasized their rights, even if there was no question of the author violating Catholic principles. Almost needless to say, at the time few such jejune remarks were made.

Even though Katzer was not totally defeated in Rome he must have felt floored because *Tolerari potest* was far too mild to him, and his press agents were inferior to those of the opposition. Many Jesuits were in sympathy with Katzer, and because their magazine, *Civiltà Cattolica*, was on his side, the decision of Rome was acridly hailed as a defeat of both the Germans and the Jesuits. Newspaper men and pamphleteers took up the controversy where the Vatican left off.

(To be continued)

FR. B. J. BLIED, PH.D.

<sup>22)</sup> *Ibid.*, p. 106.



# Book Reviews and Notes

## Received for Review

Labrie, His Exc. Msgr. N. A., C.J.M.: *La forêt it be problème social dans le comté de Saguenay.* Les Editions Bellarmin, Montreal, Prix. 20 sous.

Gemelli, R. P. Agostino, O.F.M.: *Facteur humain ou facteur social du travail?* Les Editions Bellarmin, Montreal, Prix. 20 sous.

Mersch, Emile, S.J.; *Theology of the Mystical Body*, Herder Book Co., St. Louis, \$7.50.

*Is it a Saint's Name?* Over 3000 Christian Names for Girls and Boys. Compiled by Rev. Wm. P. Dunne. Integrity Supply Co., Chicago, price 25 cents.

*Catholic Dictionary, Doctrines, Disciplines, Rite, Ceremonies, Councils and Religious Orders of the Catholic Church.* Fifteen Edition Revised throughout with additions by Rt. Rev. Msgr. P. B. Hallett, B.A. Compiled by Wm. E. Addis, Thomas Arnold, T. B. Scannell, Herder Book Co., St. Louis, price \$8.50.

## Reviews

Arintero, V. Rev. J. G., O.P., S.T.M. *The Mystical Evolution in the Development and Vitality of the Church.* Tr. by Jordan Aumann, O.P. Vol. II, 518 pages. Herder, 1951. \$6.

FR. ARINTERO has two parts in this second volume: "the mystical evolution of the individual, the mystical evolution of the entire Church". It is a curious attempt to compress a vast subject when he tries to treat "the mystical evolution of the entire Church" in about 50 pages; indeed, many topics throughout the volume receive sketchy treatment, just as was the case in volume I (which was reviewed in *SOCIAL JUSTICE REVIEW* in January, 1950, page 315). A better title would have been "*Selected Readings in The Mystical Evolution etc.*", for that would have been a more adequate description of what the volume contains.

JOHN JOLIN, S.J., PH. D., S.T.L.

*Is it a Saint's Name.* Published by Integrity Supply, Chicago, 25 cents.

The selection of exotic given-names for Catholic children has become so common that Father William F. Dunne's list of over three thousand Christian names for boys and girls has a mission to fulfill. The booklet, "Is it a Saint's Name," proves before all, that it is not necessary to go to Hollywood for "a pretty name." Readers will indeed note what the compiler remarks, "the unusual number of beautiful and unfamiliar female names." He suggests that "many charming and euphonic combinations can be formed." But we believe something should have been said in this booklet on the preservation of given names, long established in a family. One of the few honors we can bestow on our forebears is to perpetuate their memory; one means of doing so is to give their names

to members of a new generation, to have and to hold, and to honor.

F. P. K.

## Notes

**A**MONG pamphlets recently brought out in the series published by the *Institut Social Populaire*, of Montreal, Canada, there is a treatise on "The Human Factor or the Social Factor in Work?" Its author is no less a scholar than Fr. Agostino Gemelli, O.F.M., Rector of the Catholic University at Milan. Both the pamphlet and the writer deserve our attention. The subject treated is of vital importance at this time, as the gradual change in the relationship between labor and management indicate.

Fr. Gemelli is not sufficiently known to American Catholics. We have often wondered why. His life is an interesting one. In the world he was by profession a doctor; in theory a positivist; in politics a Socialist; in religious affairs an atheist. After he had returned to the Church, he became a militant Catholic who attacked successfully the prominent errors of those days, promoted by Haeckel and Lombroso. The story of his conversation, "From Socialism to the Priesthood", is the fascinating record of the life of a man, who, devoted to the errors of the nineteenth century, finally threw off the burden of unbelief to walk in the light, a free man.

Over the years, the late Msgr. F. J. Hollweck published a large number of biographical sketches in the ecclesiastical review, the *Pastoral-Blatt*, published by Herder in St. Louis. Collected from many sources by that indefatigable scholar, these articles had many appreciative readers at the time of publication. However, it is in the future historians will draw on this rich source of information for details needed for the historical panoramas they may produce.

Since the *Pastoral-Blatt* is to be found in comparatively few libraries, it was a fortunate thought on the part of Rev. Henry Freese, of Martinsburg, Missouri, to salvage single issues of the publication and to extract from them the historical treatises referred to. They have been collected in a volume almost the size and heft of a Webster unabridged dictionary, an indication of the wealth of material to be found between the two covers of the stately book. A printed table of contents facilitates the use of the volume, the last chapters of which are devoted to the death of the daily *Amerika*. The CV library of German-Americana is indebted to Fr. Freese for a copy of this valuable collection of biographies by Msgr. Hollweck.

Members interested in the History of Labor in our country should procure from the Superintendent of Documents at Washington, B.L.S. Bulletin No. 1000, price 25c. The sixty-six pages are devoted to a presentation of the history of the American Labor Movement, its beginning, present status and a general view of its activities and members.



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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## FRONT OF ZEALOUS LEADERS NEEDED

A FALSE estimate of the salutary influence a majority is assumed to exercise on affairs has placed an exaggerated value on numbers as the prerequisite of a great popular movement. It was the Great French Revolution glorified the majority principle and caused one of the most ardent promoters of human rights, the poet Schiller, to cry out: "The majority? What is it, nonsense!" On the other hand, Masonry, one of the most influential movements in the days of the Enlightenment, which preceded and paved the way for the Revolution, followed the course of establishing an elite of men qualified for the work to which the craft is dedicated. It should be remembered that Masonry, in the eighteenth century, promoted Republicanism as against monarchy and feudal institutions, and not Democracy. Modern Democracy, on its part, grants the individual more farreaching rights in determining policies of a social, political and economic nature, but it must, nevertheless, depend on more or less haphazardously selected and elected men to execute the will of the majority, however enlightened or unenlightened.

This condition would warrant compulsory adult education, if the adoption of such a policy were at all acceptable, which it is not. But a movement, such as Catholic Action, should not consider a large membership the primary requirement of successful operation. A fundamental demand is qualification for the work to be done. We frequently hear it said, that the Church

was at first organized and promoted by "uneducated men" of the working class. True, but they were after all not alone trained for their great mission by the Master himself, or by the Apostles, once the obligation "to teach all men" had devolved on them, but they were also called for their mission in a particular manner.

In regard to this problem, something Mr. Louis Budenz said in his address at our Pittsburgh Convention, deserves to be mentioned: "The Communists," he stated, "do not measure their strength by numbers, but they seek for a small, compact, disciplined group, the vanguard, the elite." It is not to be inferred from our quoting this statement that we underestimate the value of large numbers of men and women, organized for a noble purpose. We merely wish to stress the necessity of providing such bodies with qualified leaders. Where they are lacking, great efforts are at times shamefully wasted.

One of the prime purposes of the Central Bureau and *Social Justice* is, to assist our members to qualify for the position they should assume in the field of Catholic Action. However, we cannot hope to carry out successfully our intentions, unless the officers of societies affiliated with the Verein cooperate. It is they must convey to the rank and file the knowledge that our programme, founded in sound principles and following the directives laid down in the great papal encyclicals, has been ratified by over forty national



conventions of our organization. But this message must not be dished out to the multitude lukewarm. Those who bear it should be imbued, at least to a perceptible degree, with the spirit of the woman, who in the early

centuries of the Church, rushed through the streets of Alexandria, carrying a torch and shouting, she would wish to set the heavens afire with her love for God!

## PITTSBURGH CONVENTION "MOST EXCELLENT AND WELL-OMENED"

THIS estimate of the Ninety-sixth Annual Convention of the Central Verein, and the Thirty-fifth of the National Catholic Women's Union, held in Pittsburgh, August 25-29, comes from a person who is certainly qualified to render a mature and accurate judgment on this matter. It was expressed in the pages of *The Wanderer* of St. Paul by its distinguished editor, Mr. Joseph Matt, who has been attending CV conventions for over a half century, serving as chairman on the Verein's important Committee on Social Action and as chairman of the Resolutions Committee at the national sessions since 1935. In the light of his long and rich experience in the work of our organization, Mr. Matt could hardly be deemed a victim of effervescent enthusiasm or ill-founded optimism. What is more, the feeling was general among officers and delegates that the recent convention was just what Mr. Matt said it was: "one of the most excellent and well-omened" in the memory of all who attended.

The Convention's success cannot be ascribed to any one single factor; rather it is true that many favorable circumstances blended happily to create an atmosphere and spirit which permeated every session of the five-day conclave, from the initial meeting of the Committee on Social Action, one day prior to the Convention's opening, to the Installation and Departure Ceremony at the Convention's close. The very motto of the Convention, taken from the 1942 Christmas message of Pope Pius XII, could hardly be surpassed as a rallying cry to Catholic Action: "The duty of the present hour is not lament but action. Not lamentation over what is or was, but reconstruction of what is to be, and must be for the good of society. To the best, the elite of Christendom, vibrant with a crusading zeal, it is time to rally in the spirit of truth, justice and love, to the cry: 'God wills it,' prepared for service, for the apostolate, as the crusaders of old."

### *Archbishop Muench's Message*

Implementing this excerpt from the words of our Sovereign Pontiff, spoken first in 1942, was the special Convention Message of Archbishop Muench, addressed to the Central Verein from Germany, where the Archbishop is serving as Papal Nuncio to the Bonn Government. Quite appropriately, the message bears the caption, "A Warning to be Heeded." It is a scholarly, yet simple and clear, albeit devastatingly conclusive, refutation of the modern denial of absolutes in the moral order. The immediate occasion of Archbishop Muench's dissertation was a statement made

not long ago by the Chief Justice of the United States Supreme Court that "nothing is more certain in modern society than the principle that there are no absolutes."

### *Pontifical Mass—Civic Form*

The Verein conventions are not merely Catholic gatherings of a sort; they are thoroughly religious in character and tone. This is revealed by the convention program itself, which lists the hour of the special Mass for the delegates each day, indicating at the same time the designated intention of the Mass. But the liturgical feature of every convention is the Solemn Pontifical Mass, which this year was celebrated on Sunday by the Most Reverend John F. Dearden, Bishop of Pittsburgh, in St. Paul's Cathedral. It is noteworthy that the elaborate ritual of the Pontifical Mass was in this instance carried out with a grace and a precision which impressed clergy and laity alike. From the throne in the sanctuary at the conclusion of the Sacrifice, Bishop Dearden read a message addressed to the Convention by His Excellency, the Most Reverend Apostolic Delegate. The Bishop added his own words of welcome, brief but most appropriate and sincere.

One of the many instances of the wonderful consistency of this year's Convention program was in evidence in the inspirational sermon delivered at the Pontifical Mass by Father Anthony Ostheimer, Ph.D., of Philadelphia. Father Ostheimer has been active in the CV movement for over fifteen years; he is thoroughly conversant with its spirit and philosophy. Hence his sermon, based on a text from the First Book of Machabees, was a spiritual message directed to Verein members, emphasizing the moral obligations underlying a program of social action such as that espoused by our organization.

The note of solemnity, struck at the morning's Pontifical Mass, was carried over into the afternoon through the medium of the Civic Forum. With Mr. John Eibeck of Pittsburgh presiding, the delegates and visitors heard two major addresses which were preceded by a message of welcome delivered in person by Mayor David L. Lawrence.

The first address on the Forum program was delivered by Rev. Victor T. Suren, Co-Director of the Central Bureau, who spoke on the subject: "The Central Verein Has a Program." Father Suren gave an analysis of the history and aims of the Verein in the light of the teachings of the Popes, particularly those of Blessed Pius X. Mr. Louis Budenz, Professor of Fordham University and former Editor of the New



York "Daily Worker," followed Father Suren on the rostrum. Before considering his subject, "Can the United States Defeat Communism," Mr. Budenz paid tribute to three of our outstanding leaders, Archbishop Aloysius J. Muench, Mr. F. P. Kenkel, K.S.G., K.H.S., and Mr. Joseph Matt, K.S.G. Mr. Budenz, a former Communist of high rank, exposed the technique used by Moscow agents in undermining our society and government.

### *Blessed Pius X and the CV*

Inasmuch as the Verein has repeatedly avowed its indebtedness for its Social Action program to the teachings and directives of Pope Pius X, under whose reign the Central Bureau was founded, special consideration was given this illustrious Pontiff on the program of this year's Convention, the first held since the Beatification of Pius X. Mr. Walter L. Matt, Associate Editor of *The Wanderer* of St. Paul addressed the delegates after the Sunday banquet in William Penn Hotel on "Pius X and the Central Verein's Social Action Program." In wrapt attention the audience heard an eloquent appeal for society's restoration along spiritual and moral lines, an appeal undoubtedly enhanced because it came from the lips of a member of the laity, significant in this instance, because it was the laity especially Blessed Pius summoned for the great work of "restoring all things in Christ."

Although never reactionary, the Verein has always recognized the incalculable worth of tradition. It was, therefore, in keeping with CV policy that the second speaker after the banquet, Rt. Rev. Denis Strittmatter, O.S.B., Coadjutor-Archabbot of St. Vincent's Archabbey, had for his topic, "The Benedictines Among The German Pioneers." Much research undoubtedly went into the Archabbot's address, which alone would have justified one's attendance at the Convention.

### *The Central Bureau—Mr. Kenkel*

On Monday night, the delegates of the CV and the NCWU assembled in the ball-room of William Penn Hotel to hear the annual report of the Central Bureau. Since the Bureau is the heart of our movement, this report is always a high-light of the convention. This year, however, Monday night's program contained a void which was sensed by all the delegates from the Convention's very first session. Mr. Kenkel, Founder and Director of the Central Bureau, was not present to render his support, perhaps for the first time in the forty-three year history of the Bureau. Mr. Kenkel has been confined to his home for many months because of ill health. Nevertheless, he has managed to keep abreast of his full schedule of activities, and, as in other years, submitted a printed report, which was given to all the delegates. Father Suren, Co-Director of the Bureau, substituted for Mr. Kenkel on Monday night's program, and gave a running commentary on the report, which was very well received.

As in the past few years, the Central Bureau Assistance Committee, through its chairman, Mr. Richard Hemmerlein of Syracuse, N. Y., submitted its annual report also. While the goal of \$8,000.00 was not reached, the amount collected by this committee in the past year exceeded that received in previous years.

### *Credit Union Conference*

A most interesting conference on Credit Unions followed the session devoted to the Central Bureau. Rev. F. J. Frommherz of Assumption, Ohio, lectured and led the discussion which lasted for a full hour. Fr. Frommherz, who ascribed his interest in the Credit Union movement to the Central Verein, said that the cooperative movement is essentially Christian and must be preserved from the inroads of modern materialism.

### *Resolutions*

A declaration of principles in the form of resolutions on twelve topics was adopted by the Convention at Tuesday night's business session. The Resolutions Committee again functioned under the chairmanship of Mr. Joseph Matt.

### *St. Louis—1952*

No report of this year's highly successful Convention would be complete without at least a passing comment on the wonderful spirit of fellowship displayed by the delegates. There was an abundance of good-will in evidence at all times, truly an asset to a convention faced with serious business, and problems at times very difficult. The local Arrangements Committee worked smoothly and efficiently in providing for the needs of the delegates.

The tired but happy delegates assembled at 4:00 P.M. on Wednesday for the Installation and Departure Ceremony, presided over by Coadjutor-Archabbot Strittmatter. With mixed emotions they took leave of one another with the hearty "Auf Wiedersehn," expressing the hope of meeting again, God willing, in St. Louis, the site of next year's convention.

### *Convention Notes*

THE Most Reverend John F. Dearden, Bishop of Pittsburgh, who graced the Sunday Civic Forum with his presence and delivered a short address on that occasion, paid tribute to the Verein and the Catholic Women's Union for cultivating the social virtues. He characterized the CV program as "systematic and telling in effect." To quote His Excellency further: "The Central Verein has worked without let or cease to bring the knowledge of the papal encyclicals to the people."

Father F. J. Frommherz of Assumption, Ohio, who lectured on the Credit Union Movement on Monday night, spoke from practical experience. He has had a Credit Union in his parish since 1936; it lists \$400,000.00 assets.

Resolutions were adopted on the following subjects: Our Holy Father, Blessed Pius X, The Root of Present Day Ills, The International Crisis, The Challenge of Communism, The Christian Family Apostolate, Morality in Public and Professional Life, Drug Addiction



among Youth, Federal Aid to Education, Expellees, Most Reverend Archbishop Muench—Papal Nuncio and F. Kenkel, K.S.G., K.H.S. These resolutions will appear in installments in subsequent issues of *SJR*, finally to be published in pamphlet form.

Sixteen recommendations pertaining to our organization and its projects were also adopted. One recommendation authorizes the President of the CV to solicit financial assistance for the Central Bureau libraries from the Henry Ford or Carnegie Foundations. It is also recommended that a plaque be placed in the Central Bureau containing the names of all enrolled In Memoriam Membership. Another recommendation brings to light the fact that donations made to the Central Verein and to the Bureau are deductible from income and inheritance taxes.

A very eloquent and unsolicited tribute to the work of the Central Bureau was given at one of the sessions of the Pittsburgh Convention by Rev. Michael Hinnebusch, a priest of the Pittsburgh Diocese, for the unique services rendered to him while he was serving as a chaplain for German prisoners of war. His plea to the Bureau on that occasion for Catholic literature, prayerbooks, etc., in German, had not gone unanswered, and Fr. Hinnebusch stated that he was sure that the charitable spirit reflected in this action of the Bureau would live on in the hearts of the German prisoners of war.

Among the features of this year's Convention deserving of particular commendation the Souvenir Program, published for the occasion, should not be overlooked. The book is not alone attractively printed and bound, the contents too is well written and the various chapters form an interesting whole. We would mention in particular the pages on the "Early History of the Pittsburgh Diocese", by Fr. John Lenhart, O.Cap., who writes fascinatingly on the story of the City's and Diocese's pioneer days. The historical civic background furnished by Mr. H. W. Thomasson, who presents a concise picture of "the City of Progress."

Of course, the Souvenir also contains sketches of the Central Verein, the NCWU, and the Catholic Central Union of Pennsylvania, our own Branch in that State. To these are added short articles on the Pennsylvania Branch of the NCWU and its "Pittsburgh District".

The committee charged with the task of preparing the Souvenir Program for publication did well to include among the pictures contained in the attractive quarto a likeness of the late Bishop Hugh C. Boyle, a life member of the Central Verein, and a genuine friend of our cause. He should not be quickly forgotten.

Among the happy experiences of the last few months is a payment in advance by a priest of twenty dollars for his subscription to *S.J.R.* To his note, stating that our journal had not reached him for a few years, he adds the welcome greeting: "Thanks very much for the *Social Justice Review*."

## CV Officers

THE officers elected at the Pittsburgh Convention were installed in a special ceremony in the Ballroom of the Hotel William Penn conducted by Rt. Rev. Archabbot Strittmatter of St. Vincent's Arch-abbey. They are: President, Albert J. Sattler, New York; First Vice-president, James H. Zipf, Missouri; Second Vice-president, Rev. Albert Henkes, Texas; Third, Vice-president, Francis J. Trageser, Pennsylvania; Fourth Vice-president, Mrs. Rose Rohman, President of the Natl. Cath. Women's Union; General Secretary, Albert Dobie, Connecticut; Recording Secretary, Jos. J. Porta, Pennsylvania; Treasurer, John A. Suellentrop, Kansas; Marshal, Mathias Backer, Missouri.

The members of the Board of Directors, all newly elected except two are: Dr. Gordon Tierney, Minnesota; Peter Mohr, Kansas; John A. Bell, Wisconsin; Charles Reinhard, Connecticut; Ben Schwegmann, Sr., Texas; Charles Kraft, New Jersey; Jos. Gervais, New York; C. Jos. Lonsdorf, Pennsylvania. Trustees elected for three years were: Harry Jacobsmeier, Missouri; Edward F. Kirchen, California; Joseph Holzhauer, Wisconsin. William A. Boerger, of Minnesota, was elected to fill the unexpired term as trustee of Joseph Kaschmitter.

The Travellers Blessing according to the Benedictine ritual was given by Archabbot Strittmatter at the conclusion of the installation.

## Message of Gratitude for Archbishop Muench

AMONG the declarations, adopted by the Verein's Pittsburgh Convention late in August, none was more heartily endorsed by both organizations, the Vereir and the NCWU, than the expression of gratitude and admiration for Most Reverend Archbishop Muench, Bisop of Fargo. The delegates of both organizations unanimously agreed to the following statement:

Years ago, there came among us a young priest, the Reverend Fr. Aloisius J. Muench, whose devotion to the noble cause of Catholic Social Action was apparent. We soon discovered in him the capable, unselfish leader and co-worker whose presence at our conventions, whether local or national, was an essential factor of success. Various promotions had come to Father Muench, when, in 1935, the episcopal dignity was bestowed on him and the See of Fargo in North Dakota entrusted to his care. Through all these changes his solicitude for the welfare of our organizations had not waned.

But Providence provided for Most Rev. Bishop Muench a new and important mission. The confidence of his Holiness, Pope Pius XII, appointed him his representative in Germany, which was yet without a government of its own. Working hand in hand with the American military administration and the German bishops, Bishop Muench rendered outstanding services, going about doing good and comforting a distracted people.

Once Western Germany was permitted to cultivate international relations, the Pope conferred upon Bishop



Muench the title Archbishop *ad personam*, and appointed him to the important office of Nuncio, who resides at the seat of government and is the dean of the diplomatic corps. It is this exalted position he occupies at this time.

Met in convention at Pittsburgh, Pa., we the officers and delegates present on this occasion, desire to express to his Excellency, Archbishop Muench, our sincere felicitations, to which we add the fervent prayer that God may bless and promote his efforts to aid the Church in Germany to re-establish itself and to fulfill its mission, to bring peace to a sorely tried people. To this prayer, we add the assurance of our gratitude for the message Archbishop Muench addressed to our convention. Our officers and members will not alone be asked to read it, but to heed the Archbishop's wise counsels and admonitions.

### *Msgr. Vogelweid Appointed to Social Action Committee*

AT the recent Pittsburgh Convention, Rt. Rev. Msgr. Joseph A. Vogelweid of Jefferson City, Mo., was appointed to the CV Committee on Social Action to fill the vacancy caused by the death of Msgr. Rudolph B. Schuler.

Msgr. Vogelweid is highly qualified to serve on this important Committee. Having been active in Verein affairs throughout his priestly life—he was foremost in promoting the CV Youth Movement as a young priest,—the Monsignor is now Spiritual Director of the Catholic Union of Missouri. He has rendered an outstanding service to the Church in Missouri by his wise counsel and alertness in regard to matters of State legislation.

### *Four State Conventions Pennsylvania*

THE Pennsylvania Branches of the Catholic Union and Natl. Cath. Women's held a one-day Convention on August 25 in Pittsburgh, prior to the opening of the national meeting. Due to the limited time allowed, the various sessions were considerably contracted. Nevertheless, a number of District and City federations gave interesting and encouraging reports of the past year's activities. The Lehigh Valley District held quarterly meetings, which were well attended. Prominent speakers addressed these meetings on timely subjects. The District sponsored a Catholic and Civic Demonstration; \$300 was contributed to the Central Bureau Assistance Fund and \$300 to a hospital building project.

The Volksverein of Philadelphia reported a full schedule of meetings and considerable activities. Notable among these meetings was the commemoration of the Sixtieth Anniversary of *Rerum Novarum* by the Volksverein in the spring. The Erie organization had also held regular meetings, occasionally addressed by speakers. It was active in local affairs:

The Allegheny County Section had carried on regular

activities, and had concentrated especially on preparations for the national Convention in Pittsburgh. A number of individual societies also reported on assistance rendered to local institutions, etc. The Central Bureau Assistance Committee of Pennsylvania reported it had turned over \$725 to the national Secretary. Two new parish groups and two new societies were affiliated; seven societies, who had permitted their affiliation to lapse, were reclaimed.

The Pennsylvania Branch took cognizance of the loss by death of two distinguished friends of the Organization: His Eminence, Denis Cardinal Dougherty, of Philadelphia, and Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and a Life Member of the CCVA.

### *New York*

After an interval of only four years, and for the sixth time in the history of New York State Branch of the Verein, the organization convened in Troy, New York, September 2 and 3. Hosts to the conventions of men and women were Rev. Francis Buechler, together with the Convention committee and parishioners of St. Lawrence Church. Convention headquarters, where most of the business sessions were held, was the Hendrick Hudson Hotel.

The sessions began on Saturday evening when a joint session of men and women delegates was held in Germania Hall, under the chairmanship of Frank E. Popp, general Chairman of the Convention. After the usual messages of welcome, Mr. Bernard Jansen, State President, delivered his annual message. He reviewed comprehensively the work of the past year and referred new recommendations to specific committees. A Youth Forum was also held on Saturday at night, which began with an address on the "Teenager Today" by Rev. Wm. Slavin, diocesan director of youth activities. Four other speakers followed him in the discussion of youth problems. The consensus of opinion was that the young people reflect the society in which they live. If they have the blessing of good parents who provide decent surroundings, a balanced education, religious training and the example of piety and decent living, then the youth of today present no problem. If parents and society neglect their duties and fail to inculcate respect for the moral code, then delinquency ensues.

The delegates participated in the Solemn High Mass celebrated on Sunday by Rev. Stanislaus Treu, O.S.A., in the presence of Most Rev. Edmund F. Gibbons Bishop of Albany. In his sermon, Rev. Thomas Chapmann, C.S.S.R., praised the efforts and success of the organizations in carrying out the Christian ideals of the parent organization, the CCVA. After the Mass, Bishop Gibbons spoke a brief word of greeting and commended the organizations for their "blessed effort in the service of the Almighty."

At the Convention Banquet, Mr. Albert J. Sattler, national President of the CCVA, spoke to the 300 delegates and guests on "Zeal, Need of the Hour." He stated the qualifications of a lay apostle as being "an unfeigned faith, sincere charity, love of God and neighbor, and for the CV an apostolic zeal and self-sacrificing devotion to the cause." The remainder of Sunday



was largely devoted to meetings of convention committees; in the evening a Eucharistic Hour was conducted in St. Lawrence Church; the sermon was preached by Rev. Henry J. Zimmer, of Brooklyn. A social hour followed the services.

On Monday, the solemn Requiem Mass for deceased members of both organizations was read by Rev. Hubert Beller, of Washingtonville. At the business session, reports of committees were submitted. Among these was the account of the Central Bureau Assistance Committee by the national Chairman, Mr. R. F. Hemmerlin. The State's quota, \$1000, was turned over to the Bureau. The current year's quota, \$1,295, was allocated among the 13 city branches of the Branch. It was urged that all donations be channeled through the General Secretary so that proper credit may be given for each unit on the records. Due to the increase and interest of sustaining members it was recommended that they be asked to contribute \$1 each to the CB Fund during the coming year.

The report of the General Secretary, Peter J. Clute, refers to many other efforts in behalf of the State Branch and the CCVA, which cannot be discussed adequately in this account. All in all, they show a fervent spirit and devotion to the cause of Catholic action, as promoted by the CCVA. The resolutions of the national Convention, in Pittsburgh, were adopted in their entirety by the Convention. The Credit Union Committee reported renewed interest in the movement, and proposed that a Conference on this subject be scheduled at each convention. The State Branch "Digest" will be continued during the coming year. A regional Conference will be held in Washingtonville in the fall, at the invitation of Fr. Beller. The 1952 Convention will be held in Utica, following the invitation of the delegation from this city. Officers of the New York Branch, elected in Troy, are: President, Bernard F. Jansen, Brooklyn; Vice-presidents, Albert Sattler, Charles Stickler, Frank E. Popp and Carl Leising; General Sec., Peter J. Clute; Rec. Sec., Joseph H. Gervais; Treasurer, Henry V. Schmalz; Historian, George J. Schwartz.

### *Arkansas*

In spite of a handicap experienced in the course of the year by the Catholic Union of Arkansas by reason of the loss of its President, Mr. Clarence Pearson, who entered military service, an excellent program was arranged for the annual convention held over the Labor Day week end in Prairie View. Credit for this achievement is due the State Spiritual Director, Father Louis Deuster, O.S.B., and Mr. J. M. Zimpel of Clarksville, First Vice President, who courageously stepped into the breach caused by Mr. Pearson's departure. Father Louis had assumed the directorship of the CU only a year ago; but his wise and inspiring leadership is already bearing tangible fruit.

The two-day convention opened officially with a Solemn Mass, coram Episcopo, with Father James Foley, O.S.B., Spiritual Director of the Arkansas Branch of the NCWU, as Celebrant. A sermon of rare merit was delivered by Father Louis. Bishop Albert Fletcher of Little Rock presided at the Solemn Mass and remained for the entire program of Sunday, attending

business sessions of both the men and women's groups and climaxing his generous efforts by a most fatherly and encouraging address at the evening civic forum.

The meat of the Arkansas Convention is to be found in the program of the civic forum. Eight addresses of varying length were heard by an appreciative audience, which gathered comfortably in the cool evening breezes under the star-studded canopy of an Arkansas night. The speakers included Father Suren of the Central Bureau and Mrs. Rose Rohman of St. Louis, President of the NCWU. The former spoke on the program of the Central Verein, while the latter outlined the activities of the Women's Union. Addresses were also delivered by Mr. Clare Wolf of Prairie View, who spoke on "Families for Christ"; by Dr. Frances Rothert of Little Rock, who outlined "The Task of Woman in the Modern World"; by Miss Betty Doerpinghaus of Altus, who explained "Sanctity for the Laity"; by Mr. Joseph Blitz of St. John's Seminary, who asked support for "The Home Study Service Correspondence Course"; by Mr. J. Dugan of Little Rock, who gave "The Christian Philosophy of Work." Despite the large number of addresses, each speaker was accorded undivided attention.

The business session on Monday morning was given over to organizational problems. Measures were adopted to enhance the programs of the various district leagues. The Convention concluded with Benediction of the Most Sacrament.

The Central Verein movement in Arkansas has since its inception enjoyed the patronage of the Benedictine Monks. The Catholic Union owes much to these good Religious. This fact was again brought home forcibly by the attendance at the CU Convention of two distinguished members of the Benedictine Order, the Rt. Rev. Abbot Paul Nahlen, O.S.B. of Subiaco and the retired Rt. Rev. Abbot Edward Burgert, O.S.B.

### *Missouri*

An instructive and successful two-day Convention, the Fifty-ninth in the history of the Catholic Union of Missouri, was held in the rural community of O'Fallon, on September 15-16. Hosts to the meeting were the Pastor, Rev. George Haukap, and the parishioners of Assumption Parish, who provided excellent facilities for the delegates in the form of housing, meals, and meeting rooms.

The Convention opened with a High Mass in Assumption Church on Saturday morning celebrated by Rt. Rev. Joseph Vogelweid, Spiritual Director of the CU of Missouri. The messages of Presidents Fred J. Grumich and Mrs. Margaret Henry were delivered to the joint meeting of the delegates following the Mass. Reports on the national Convention in Pittsburgh were delivered by Messrs. Arthur Hannebrink and Cyril Furrer, and by Mrs. Rose Rohman, national President of the NCWU.

An inspiring, short address, which held the delegates in rapt attention, was delivered by Sister Rose Victor, of the Maryknoll Order. She described conditions in Communist China, whence she had recently returned. The war on the Church and the liberty of the people in China is carried on in three stages, she said: The stage of politeness, the stage of denials



and repressions, and finally the stage of violence. Evidently the missionaries and people are at present being subjected to the second and the beginnings of the third stage of Communist methods. A gift of \$100 was presented to Sister Rose Victor for the Maryknoll Order by the delegates and the two State organizations.

Separate sessions of the men and women were held on Saturday afternoon and again on Sunday evening. President Fred Grumich was in the chair at the men's meetings. The Resolutions Committee functioned successfully under the chairmanship of Fr. Victor Suren, Co-Director of the Central Bureau. Eight resolutions on important subjects were adopted at the final sessions. District reports were submitted by two Presidents, Messrs. James Zipf and Edwin Debrecht. The promotion of Credit Unions in parishes was discussed at the Saturday evening men's meeting. Telegrams of greeting were sent by the Convention to Mr. F. P. Kenkel and Mr. Ernest Winkelmann, both of whom were unable to attend.

The Convention had been inaugurated officially on Sunday morning. The delegates marched through the streets of the town to Assumption Church, where a Solemn High Mass was celebrated by Rt. Rev. Andrew Toeppen. The sermon was delivered by Rev. Wilfrid Charleville, S. J. Archbishop Joseph E. Ritter presided at the Mass, and finally delivered a short, warm-hearted address to the delegates. In solemn words His Excellency referred to the great need of continuing and enhancing the work of the CU and CWU of Missouri, in cooperation with their devoted pastors and priests.

The life, work and influence of Blessed Pius X was the subject of two main addresses, delivered at joint sessions of men and women on Sunday. The first of these, on "Bl. Pius X and the Lay Apostolate", was given by Mr. Fred Vogel, of Jefferson City, Mo. In an inspiring, forceful manner Mr. Vogel traced the early life of the new Beatus, and delineated those natural and supernatural virtues, the development of which enabled him to accomplish such outstanding work in the years of his memorable pontificate, 1903-1914.

At the closing religious services on Sunday evening, Rev. Francis Dieckmann, who, in the company of Rt. Rev. Andrew H. Toeppen, had been granted an audience with the Holy Father during their visit in Rome earlier in the year, delivered an informative, comprehensive account of the life and work of Blessed Pius X. On this occasion, the Papal blessing was given by Msgr. Toeppen, in token of a special faculty granted to him and to Fr. Dieckmann for a period of one year.

A highlight of the mass meeting was the address on "History and Mission of the Catholic Central Verein" by Rt. Rev. Msgr. Geo. Dreher, Pastor of Resurrection Parish in St. Louis. He sustained interest of the audience in his subject by the manner of his presentation.

The delegates to the men's Convention discussed at one of their sessions the absence of a youth program at the Convention. This fact, it was agreed, was attributable to the decline of sodalities and parish youth organizations which in former years were in a more flourishing condition, and always supplied dele-

gates and prospective leaders for the parish, district and State organization. One of the Convention Resolutions on "Parish Sodality" discusses this question.

The Report of the Missouri Central Bureau Assistance Committee was delivered by the Chairman, Mr. Herman Kohnen. The State's quota of \$1100 for the year was raised through the efforts of the members of this committee. Mr. Arthur J. Hannebrink of St. Louis is Chairman of the Committee for the current year. The State organization is continuing an intensive drive for sustaining members, who contribute \$1 a year. Seventy-seven were obtained for the past year, of which over fifty were solicited by Mr. Harry Grasser of Portage des Sioux.

The officers of the Catholic Union, all re-elected, were installed at solemn services conducted in the church on Sunday evening. Mr. Fred J. Grumich, Jr., of St. Louis, is President. Two new trustees elected are: Omer Dames of O'Fallon and Lorraine Koerner of St. Louis. Sixty-five delegates attended the men's convention, and about 400 people participated in the mass meeting on Sunday.

### *Kolping Society Convention*

THE conviction that the program and influence of the Kolping Society would outlast Communism, because it is based on eternal values arising from the spiritual relation between man and God, was expressed by the Rev. Dr. Ridder, international President of the Catholic Kolping Society, at the organization's tenth quadrennial Convention, conducted in Rochester, New York, on September 1-2. The speaker made this observation after pointing out that Father Kolping and Karl Marx instituted their respective movements in the same City, Cologne, and on the same day, May 1, 1849. The cause of the beatification of Father Kolping is reported to be in its closing stages.

Rev. Dr. Ridder brought the greetings of Kolping Units in Germany, Holland, Switzerland, Portugal, Italy, Austria, Argentina, Brazil and Japan, and asked for prayers for suppressed Kolping societies in countries under Russian domination. In the course of his visit in the United States, Rev. Dr. Ridder also contacted Kolping units in San Jose, California, St. Louis, Mo., and in other cities.

The Convention opened with a Pontifical Mass in St. Joseph's Church on Sunday, celebrated by Most Rev. William Kearney, Bishop of Rochester. In his sermon, Rev. Welwick Krewitt, O.F.M., asserted that the social doctrine of Msgr. Kolping was "perhaps a hundred years ahead of his time."

One of the principal reasons for Rev. Dr. Ridder's visit in the U. S., he explained, was to thank the units of the Society in the United States for their charity to German Kolping units in the postwar period. More than \$350,000 in cash, food and clothing had been sent to Europe by American Kolping Societies, the reports of the delegates revealed. The Rochester Branch forwarded more than \$10,000 in cash and 40,000 pounds of food and clothing.

One of the principal accomplishments of the Kolping movement is the operation of hospices, or houses for



youthful workers, craftsmen, etc. Rev. Dr. Ridder said that of the 400 Kolping houses in Germany, 80% were closed by Nazi persecution or destroyed by bombing in World War II. About half of the houses have been rebuilt, with beds and rooms being supplied to expellees in 90 percent of the cases. Ten such houses serving young workers are operated in the United States: in New York, Chicago, Brooklyn, Buffalo, Cincinnati, Detroit, Los Angeles, Philadelphia, San Francisco and St. Louis.

Fifty delegates from 13 cities attended the Rochester Convention. Rev. Welwick Krewitt, O.F.M., of Chicago, was elected president. The Rochester Society commemorated its twenty-fifth anniversary at the Convention. William Wittmann a pioneer member in Rochester, who served as Convention Chairman, was elected a member of the Board of Directors.

The Kolping Society membership in the United States is about 4,000. Many units are affiliated with State and Local Branches of the CCVA.

### *Welcome Visitor*

IT was a pleasure to greet recently at the Bureau the successor of the saintly Father Kolping, whose position as a promotor of a sound social order, founded on corporativism, is not sufficiently recognized by American Catholics: the present President General of the organization, Rev. Dr. Ridder, of Cologne. Fr. Kolping's fourteenth successor was evidently delighted to discover that we of the Bureau not alone hold Kolping in high esteem, but place him among the distinguished proponents of renewal of society based on vocational groups and estates.

Dr. Ridder was on a visit to the Kolping Societies existing in our country, and found in cities so far apart as New York and San Francisco. In Europe the Movement has experienced a marvelous growth in numbers and influence since the end of World War II. With this, Dr. Ridder hopes that Kolping's ideals may be cultivated in our country and may result in promoting the spirit of vocationalism.

### *Death of a Noble Friend*

IT sometimes has been said that if our civilization were correctly reflected in the press, we would be woefully lacking in the essentials of a noble culture. Fortunately, both news and advertisements reveal only one side of the picture, and that not the most attractive. There are in our country men and women who represent our noblest traditions, and whose life is directed by the compass of immutable principles. They perform their duties unostentatiously, conscious of the fact that God expects them to act well the part He has assigned to them.

Such a man was the late Rt. Rev. Msgr. John Bernhard Vornholt, who died at New Almelo in western Kansas, in which State he had served as a priest for fifty-nine years. A son of the famous "red soil" of Westphalia, as firm as the oaks of his native land, this priest lived to be eighty-six years old. One must

have known and visited him in the "dust bowl" to realize the sterling qualities of this unusual priest. Possessed of the ability and the qualities needed for the administration of a large field of action, Msgr. Vornholt spent his days in developing the parish which was so dear to him to the end of his days. The local *Diocesan Register* refers to his labors there in the statement: "Under his steady hand, pioneer turbulence in the community was brought to a gradual peacefulness with an increasing spiritual culture. He encouraged religious education, for many years teaching the school personally, and he encouraged the people in their struggle with the land so that their community finally became one of the outstanding farm districts in north-west Kansas." It is furthermore said of the deceased that he planned the village of New Almelo, "mapping his blocks about the church and the parish house, and naming each street of the town after a saint."

More than once in the course of years New Almelo was struck by sand storms; when such a catastrophe had occurred in the thirties, the situation became desperate, because the drought, preceded by the terrible economic depression which, in itself brought so much suffering to the farmers of our country, seemed final. But even then Msgr. Vornholt remained firm in the belief that better days were in store for the people. We were present on one occasion when the men of the parish, met in the school house, were encouraged by their resolute Pastor, who never left his flock, even for a vacation of a few days, in all the years since his appointment as pastor of New Almelo.

Born at Everswinkel, the son of a well-to-do Westphalian farmer, on May 15, 1865, Msgr. Vornholt came to America in 1888 to continue his studies for the priesthood. He was ordained by the late Bishop Hennessy for the Diocese of Wichita, on November 6, 1892. Fifty years later he retired, but remained at New Almelo where he has now died.

He was one of the many friends of the Central Verein who believe in our organization, who pray for it and cooperate with it to the extent possible to them. We received many a gift from this noble priest, whose wants were few. His family papers were deposited in the archives of the CV some years ago: his will directed that his letter files, etc., should be turned over to the Bureau, together with some personal possessions, among them a chalice.

Msgr. Vornholt would be cherished by us even though he had not been a life member. But he was that too.

### *New Life Members*

IN the course of the last month the name of Mr. Leonard M. Boehm of McKees Rocks, Pa., was added to the list of our life members. In addition, the application of Mr. C. Joseph Lonsdorf, also of Pennsylvania, was received together with an initial payment for a membership. Mr. Lonsdorf has heretofore been a Sustaining member for a number of years.

Mr. Metzger, of St. Louis, made final payment on account of his membership. The list of life members now contains two hundred twenty-two names.



### Miscellany

**A** PICTURE, showing a large number of girls at Camp George near Wilkes-Barre, Pennsylvania, calls attention to the recreational opportunity Branch 75 of the Knights of St. George has conducted for over twenty years. At separate times, boys and girls enjoy a two-weeks outing; particular attention is paid to the physical and spiritual welfare of the youngsters while in camp. This commendable undertaking should prove an incentive to other groups, devoted to mutual aid, to extend their activities into the field of social action.

It is with deep sorrow, men and women who came to our country from those parts of Hungary colonized by Germans in the early eighteenth century, will learn that Bishop Augustine Pacha, of Temesvar, has been deported to do forced labor on the Danube river and Black Sea canal project, and this in spite of the fact that the Bishop is now eighty years old.

Bishop Pacha visited our country at the time of the Eucharistic Congress in Chicago, in 1926, and participated in the CV Convention at Springfield, Illinois, where he, together with the Cardinals Pfiffel, of Vienna, and Faulhaber, of Munich, placed wreaths at the tomb of Lincoln and addressed the great Peace Meeting on the opening night of the Convention. Several times in recent years the Bureau has been able to send Bishop Pacha a little assistance. But nothing has been heard of him by us since sometime in 1950.

Although not known to us personally, the death of Dom Hugh Zettel, a Monk of Buckfast, Abbey, in Devonshire, on August 13, came to us as a real shock. It was sometime during the first years of the Second World War, we established contact with this Benedictine Monk, who was serving as a chaplain in camps for German prisoners of war in England. We supplied him with prayer books and reading matter, of which he was in great need. Moreover, after the close of the war, Dom Hugh frequently came to us to solicit food packages and clothing for the families of released German prisoners, who, on their return to their old homes, found their families destitute and bereft of all earthly goods. For the assistance extended to the people he was interested in, Dom Hugh was exceedingly grateful.

What we knew of him, is well epitomized in an article reporting his death, in the following words:

"Dom Hugh was Bursar of the Abbey, and most of his spare time he devoted to prisoners of war and to the relief of the refugees and displaced persons. He had been forty years at the Abbey."

## Contributions to the CV Library

### General Library

MR. OTTO SCHULTZ, Illinois. Role of Metternich in Undermining Napoleon, Illinois. Journal of the Illinois State Historical Society, Vol. XLIV. No. 2, 1951.—REV. H. J. TENNESSEN, Minn. Pen-sees De Pascal, Paris 1885.—HON. FRANK M. KARSTEN, Washington. Administration of Foreign Affairs and Overseas Operations. A Report Prepared

for Bureau of the Budget Executive Office of the President. Washington, 1951. Hearings before the Committee on Expenditures in the Executive Departments, United States Senate Eighty-second Congress, Washington, 1951.—MR. MICHAEL MENNIGES, Missouri. Carondelet Centennial Official Souvenir Book, 1851-1951.

### Library of German Americana

REV. HENRY J. FREESE, Missouri. Biographical Sketches by Rt. Rev. Msgr. Frederick G. Holweck, S.T.D., V. G. Published in *Pastoral Blatt* from January, 1917, to December, 1925, St. Louis.—MICHAEL MENNIGES, Missouri. Letters regarding Pretzel Industry, etc., Lititz, Pa.

### CV Archives

From the estate of Msgr. J. B. Vornholt, of New Almelo, Kansas: Letters, documents, etc.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri*

### Donations to the Central Bureau

Previously reported: \$1,394.37; New York State Branch, \$301; St. Eustachius Benev. Society, Burlington, Wis., \$10; Catholic State League of Texas, \$25; Frieda Felder, Calif., \$1; John Stadler, N. Y., \$1; N. N. St. Louis, \$1; Pennsylvania State Branch, \$762; Catholic League of Wisconsin, \$700; Minnesota State Branch, \$123.40; Catholic Men's Union of North Dakota, \$25; Wm. S. Houck, Ohio, \$2; Miss Anna Thierolf, Mo., \$1; St. Joseph's Society, Cottonwood, Idaho, \$7.50; A. J. Loeffler, Minn., \$5; Sundry minor items, 90c; Total to and including September 17, 1951, \$3,360.17.

### Chaplain's Aid Fund

Previously reported: \$69.12; St. Francis de Sales Benevolent Society, St. Louis, Mo., \$1.45; Total to and including September 17, 1951, \$70.57.

### Expansion Fund

Previously reported: \$150.00; Leonard M. Boehm, Pa., for Life Membership, \$100; C. Joseph Lonsdorf, Pa., on account of Life Membership, \$25; Total to and including September 17, 1951, \$275.00.

### St. Elizabeth Settlement

Previously reported: \$3,455.65; Greater St. Louis Community Chest, \$4,150; A Friend, Mo., \$50; Interest Income, \$37.50; From children attending \$1,321.08; Total to and including September 17, 1951, \$9,014.23.

### European Relief

Previously reported: \$748.90; Miss M. Buggle, Mo., \$20; John Schneider, Tex., \$25; Frank X. Mangold, Ill., \$5; A. J. Loeffler, Minn., \$5; Rt. Rev. Hy. J. Kaufmann, Mich., \$20; Frank Gittinger, Tex., \$25; Dr. F. A. Kaicher, N. Y., \$5; Total to and including September 17, 1951, \$853.90.

### Catholic Missions

Previously reported: \$3,871.45; St. Mary's Hospital, Madison, Wis., \$5; Mrs. Dorothea Costello, Ill., \$2; Otilie Lisson, N. Y., \$500; Mrs. C. B. Tupper, N. Y., \$34; St. Eustachius Benev. Society, Burlington, Wis., \$15; F. H. Schwaller, Wis., \$2; Wm. J. Sullivan, Ill., \$20; Rev. V. T. Suren, Mo., \$12; Miss M. Buggle, Mo., \$40; N. N. St. Louis, \$2; St. Joseph's Convent, Cottonwood, Ida., \$4; St. Mary's Hospital, Watertown, Wis., \$6; St. Francis Convent, Springfield, Ill., \$45; Frieda Felder, Calif., \$10; St. Andrew's Hospital, Murphysboro, Ill., \$15; Frank X. Mangold, Ill., \$5; A. J. Loeffler, Minn., \$6; N. N. Mission Fund, \$30; Mrs. Aloys Strunk, Kansas, \$10; John Kehle, Miss., \$50; Dr. F. A. Kaicher, N. Y., \$1; Total to and including September 17, 1951, \$4,685.45.